AMERICAN

ECCLESIASTICAL REVIEW.

VOL. II.—FEBRUARY, 1890.—NO. 2.

MISSA PRO ACATHOLICO DEFUNCTO.

"Who answering said: It is not good to take the bread of the children, and to cast it to the dogs. But she said: Yea, Lord: for the whelps also eat of the crumbs that fall from the table of their masters."—St. Matt. xv. 26-27.

FEW theologians have specially treated this question. Of those which we have at hand Marc, Mueller, Konings, Bonal, and Gihr hold that Mass cannot be applied for a deceased non-Catholic; Lehmkuhl and Vecchiotti think it can. A writer in a recent number of the *Theologische Quartalschrift* (Linz) cites Neth, Kœppler, and Schuech in favor of the affirmative opinion, and Aertnys of the negative. We incline to the affirmative view as certainly sufficiently probable. Much may be written on both sides of the question. We cannot attempt to be exhaustive, but shall confine ourselves to the outline of one presentation of the case in favor of this application. Those who wish to read the opposite side will find Marc, Mueller, and Gihr satisfactory. To their remarks might be added Koning's reason drawn from the prohibition of ecclesiastical sepulture.

The application of Mass for a deceased non-Catholic can never be made *nomine ecclesiæ*. In this all agree. The reason is plain. The sacrifice of the Mass is the Church's most precious treasure. The greatest love she can show her children is to offer this sacrifice for them individually by

special application. The Church alone possesses the truth that leads to salvation. "Extra ecclesiam nulla salus." Now, the Church as a visible society judges only according to external facts. Thus, in the case of a deceased Protestant, she has nothing to base her judgment upon except that the latter had during life professed to be out of her communion, and did not give evidence of any change at the time of his death. "De occultis non judicat ecclesia." Hence she refuses the application of her sacrifice, in the efficacy of which the deceased did not profess to believe.[1] To act otherwise would be to contradict herself, and would be equivalent to proclaiming that the Christian faith has really imposed no precepts which are to be observed under pain of eternal loss. But though she holds in matters of doctrine the maxim of her divine Founder, that he who is not with her is against her, and though she will not allow any one to enjoy the privileges and liberties of her household who refuses to respect her laws and conform to her customs, she does not spurn the stranger so long as, though erring, he does not prove malice. She therefore puts on the shoulders of the pilgrim, now that his time to stay and learn of her is past, "bread and a bottle of water;"[2] she concedes as much as she can without prejudice to her character and mission, and in the memento for the dead prays for "omnibus in Christo quiescentibus." Only in purgatory can her suffrage avail them anything, and if they are there, that prayer includes them. The same may be said of the Masses on All Souls' Day and the many during the year offered for the Poor Souls in purgatory.

But cannot the Mass be offered specially for a deceased heretic by some other title than *nomine ecclesiæ*? Some theologians distinguish between Mass applied ut *persona publica* and *persona privata*, others between public and private celebration, and others again, *nomine ecclesiæ* and *nomine proprio*. All may be reduced to the same, as they are only

[1] Decision S Congr. 23 Mar. 1859, and Brief of Greg. XVI, 9 Jul. 1842.

[2] Gen. xxi. 14.

different formulations of the one claim that the priest may apply the special fruit of the Mass otherwise than merely as the representative of the Church. The last distinction, when rightly understood, seems to us the clearest and in application the most satisfactory. The other terms in the application sometimes give rise to confusion. The distinction *nomine ecclesiæ* and *nomine proprio* cannot be taken in the sense of a public Mass for the convenience of the faithful and a private Mass celebrated out of devotion. It cannot mean that it is always at the option or in the power of the priest to say before Mass, "I wish to offer this Mass in the name of the Church, or in my own name." The way we take it, a Mass offered *nomine proprio* is one in which the application or special purpose of the Mass as set forth in the Collect, Secret, and Post-communion is distinct from the special application which the priest makes in his mind before or in celebrating the Mass, his private intention as distinct from the intention expressed in the prayers of the Church; whereas a Mass where the special application is made *nomine ecclesiæ* is one in which the priest's special application and that contained in the Collect, Secret, and Post-communion are the same, in which both intentions are identical, so that, e. g., in the Mass of St. Francis said for a departed soul the application is made by the priest in his own name, while on the other hand in a Requiem Mass, which contains the oration with the name of the departed, the application is made by the priest in the name of the Church.[1] This, it seems to us, is the meaning of the distinction *nomine ecclesiæ* and *nomine proprio*. For, if at any time he acts *nomine ecclesiæ* it certainly is when saying her public liturgical prayers, and if he use these public prayers for the application which he personally intends we cannot see how he acts otherwise than *nomine ecclesiæ*. And that the Mass never loses this public character we may see in the insistence with which the Church requires the presence at a so-called private Mass of at least a server to

[1] Sabetti, Tract. XIV., P. II., Cap. I., n. 704, q. 3.

represent the faithful. On the contrary, since there is a real and true distinction between applying the Mass *nomine ecclesiæ* and *nomine proprio*, as we shall presently see, if at any time the priest acts *nomine proprio*, it certainly is when he makes the application wholly independently of the Church's liturgical prayers.

It would simplify the matter, we think, to distinguish between the celebration of Mass and the application of its special fruit, and to say that as celebrant of the Mass, performing the sacrifice for the end set forth in the title, the priest acts always in the name of the Church, and as applying the Mass for the special end left at his disposal, he acts in his own name if the application be made independently of the liturgical prayers, and in the name of the Church as well, if it be mentioned in the liturgical prayers. There is always a public celebration, but the application may be public or private. And therefore, for the sake of clearness, it is well to guard against confounding the distinction *nomine ecclesiæ* and *nomine proprio* with the common distinction *nomine* or *persona Christi*, *persona ecclesiæ*, and *persona propria* as often understood. The former refers to the *fructus specialis*, or as sometimes called *ministerialis*, or *medius*. The latter, as frequently used, refers to the celebration, the performance of the several acts in the Mass, viz., *persona Christi*, performing the sacrificial act; *persona ecclesiæ*, saying her prayers; and *persona propria*, doing a personal good work. Of course, the only fruit that can accrue from a *nomine proprio* application is ex parte sacrificii, and also *ex devotione celebrantis*, but not ex parte orationum, which are always said *nomine ecclesiæ*.

Our argument for the application of Mass for a deceased heretic may be put thus: There is 1, a real distinction between *nomine ecclesiæ* and *nomine proprio;* 2, of which the priest may avail himself. The division of Masses with their different purposes, viz., *De Requie, pro infirmo, tempore belli*, etc., and the many special orations for the living and the dead, to be inserted after other orations when the quality

of the Mass allows it, seems to favor this distinction, or at least certainly leaves room for it. For instance, you wish to say Mass for a sick person. The feast is St. Marcellus, Pope and Martyr, 16 Jan., of semidouble rite. You can therefore also say the votive Mass *pro infirmo*. Now, if the application you make before Mass or in the Mass independently of the Collect, etc., be *nomine ecclesiæ*, why say the special Mass *pro infirmo?* Can you therein do more than apply in the name of the Church the special fruit? It would be only a question of multiplying words. Why not, therefore, say the Mass of St. Marcellus, and thus honor that saint in the name of the Church, while at the same time you apply the special fruit to the sick person in the name of the Church. To what purpose, then, is the Mass *pro infirmo* inserted in the Missal? Yet St. Thomas teaches that this Mass would be more profitable to the subject. "Ex parte ergo sacrificii oblati missa æqualiter prodest defuncto, de quocumque dicatur; ex hoc est præcipuum quod sit in missa, sed exparte orationum magis prodest illa in qua sunt orationes ad hoc determinatæ."[1]

We have the authority of those theologians who have made this distinction or that of *persona publica* and *persona privata*, etc., for they practically are the same.[2]

Finally, we might force an admission of this distinction from those who uphold the negative view in the case of Mass for a deceased non-Catholic. Take a Mass offered for a vitandus. It is illicit, they say, and the priest sins. Granted; but the man gets the benefit of that Mass in spite of the excommunication, if otherwise he is capable. In whose name has the priest applied that special fruit? Certainly not in the name of the Church, for he could not have acted in the name of the Church if he tried. What is the alternative? Not *nomine Christi*, because, first of all, *nomine Christi* refers to

[1] Sum. Theol., Supp., q. lxxii. a. x., 5,

[2] Sporer, Theol. Sacrament., P. II., Cap. iii., Sec. ii., n. 276-277; Gury, De Eucharist., P. II., n. 349; Vecchiotti, Instit., Can., Lib. IV., Cap ii., § 15; Lehmkuhl, Theol. Mor., Pars II., Lib. I., Tract IV., Sect. ii., Cap. i., a. 3; Sabetti, Theol. Mor., Tract XIV., P. II., Cap i., n. 704, q. 3; Neth, Koppler, Schüch, etc.

the sacrificial act, to the celebration, and this is a question of applying the special fruit; and, secondly, *nomine Christi* may be said with just as much reason in the case where the application is licitly made *nomine ecclesiæ*. Therefore has it been applied *nomine proprio*.

The priest may avail himself, then, of this distinction in practice because of the following reasons: First, there is a real difference; secondly, the common consent that by its nature, as the sacrifice of Christ, the Mass can be applied *per se* validly to all except the lost in hell, the unbaptized in limbo, and licitly, unless the prohibition of the Church prevent it; the common consent that the priest by reason of the power conferred in ordination can offer and apply validly for any one, except only those in hell and in limbo, and licitly, unless the prohibition of the Church prevent this. As Benedict XIV,[1] speaking of the discipline of some of the Orientals who make mention in their Liturgy of the king, although an infidel, says: "Quare idem Cardinalis (Bellarminus) subdit rem totam ex interdicto ecclesiæ dimetiendam 'certum est ex natura rei, si nulla sit prohibitio ecclesiæ, licere offerre pro hujusmodi hominibus,' de infidelibus loquitur." The Mass may be offered, therefore, for any one not absolutely lost, unless where the Church, as mistress of universal discipline, prohibit it. But there is no instance in which the application *nomine proprio* is prohibited. (Sporer, Billuart, Sabetti, etc.)

There is a prohibition of the S. Cong., 23 March, 1859, and a Brief of Gregory XVI, 9 July, 1842, to the abbot of the Benedictine monastery at Scheyern, Bavaria. But these refer plainly to the public and solemn celebration of Mass, etc.[2] Mention is often made of another Brief of Gregory XVI, issued a few months before the above (16 Feb.) to the Bishop of Passau, or, as some give it, to the Bishop of Augsburg. We have not been able to find it; however, it appears to be identical with the first mentioned Brief. But we have

[1] Constit. "In Superiore." 8 Martii 1755.

[2] They are to be found in the *Analecta*, 1860, col. 2390.

not only in favor of our opinion the authority of the writers already cited who specially treat this question, Lehmkuhl, Vecchiotti, etc., but, moreover, the opinion of those who do not treat the question professedly, nevertheless make the distinction we have made, with the general statement that *nomine proprio* the priest can offer the holy Sacrifice *pro omnibus omnino hominibus.* (Sabetti, etc.)

In conclusion, we add some quotations from Sporer, De Lugo, and Billuart.

Sporer says, that not only has the priest the right to apply *nomine proprio*, but he even denies that the Church could interfere with that right. "Atque ut hic fructus (specialis seu ministerialis) aliis prosit, omnino necessaria est propria applicatio sacerdotis celebrantis, adeo ut ab hoc fructu conferendo non possit impediri neque a superiore neque ab ecclesia; quia illum non ut minister superioris vel ecclesiæ, sed ut minister Christi applicat. Solus enim sacerdos celebrans sustinet personam Christi, in cujus persona, sicut ipsum sacrificium pro nobis offertur, ita etiam ejus fructus nobis applicatur. Et solus sacerdos minister publicus ad hoc mysterium dispensandum constitutus, qui in ipsa ordinatione accepit potestatem *offerendi sacrificium pro vivis et defunctis*, et consequenter etiam applicandi ejus fructum.[1] Shortly after speaking of the satisfactory fruit, he limits the Church's prohibition to the public commemoration, *per collectam, v. g., nomine ecclesiæ faciendam*, and says the application may be made privately and conditionally for a deceased heretic. Again, at n. 276–277, he applies the distinction *nomine ecclesiæ* and *nomine proprio* to the case of excommunicated persons. Here and elsewhere, he refers to Laymann, whose authority needs little comment.

De Lugo treats at length the question of Mass for the unbaptized, living or dead.[2] In the course of the treatise he says much that could be applied to our case. We content

[1] Theol. Sacrament, P. II., Cap. III., Sec. ii., n. 256 in fine.

[2] De Eucharistia, Disp. XIX., Sect. x.

ourselves with citing the following. "Sacrificium ut impetratorium (ex opere operato) offerri potest pro quacumque re a Deo juste obtinenda. . . Mirum ergo esset, quod posset offerri ad impetrandam sanitatem bovi aut equo, non autem ad impetrandam salutem spiritualem filio, vel amico infideli." And then an *a priori* reason. "Ratio autem a priori qua simul dissolvuntur argumenta contraria, hæc est, quia impetratio non respicit immediate personam cui confertur beneficium, sed illam quæ postulat, etc."

Billuart,[1] speaking of Mass for the excommunicated, says the distinction of *persona publica and persona privata* is not necessary, for the priest can offer Mass even *nomine ecclesiæ*, provided he does not offer for them as *members of the Church.* The prohibition regards only prayers and Mass offered for them as members of the Church. He cites St. Thomas and Sylvius for his view. We think any one who follows Billuart will, after reading what he has to say, feel justified in applying Mass for a deceased heretic.

The above authorities, we believe, are sufficiently weighty to allow our forming a probable opinion. Yet in making use of it we may not forget that the simple faithful are not theologians, who could readily understand the distinction on which this opinion is based, and any misinterpretation might give grave scandal. This, above all other things, seems to be what the Church wishes to avoid. Hence Lehmkuhl and others require probable signs of good faith and the state of grace in him for whom the Mass is applied. Probable signs, i. e., "non tantum communis et generalis possibilitas, quæ in solo secreto mysterio divinæ gratiæ et misericordiæ nititur."

To some the mementos of the Mass may seem the proper place to make the application, and these being the Church's prayers, might therefore offer an objection to our view of *nomine proprio.* But if we remember that the memento for the dead comes after the consecration, and that the application

[1] Moralis, Tract. de Religione, Dissert. II., Art. VI., and Tract. de Eucharistia, Dissert. VIII., Art. IV.

must be made before or during consecration,[1] and, that moreover, by the common opinion the priest at the mementos acts both as a public and a private person,[2] the objection at once disappears.

If, in spite of the above reasons, any one feel justified in making the application, he can at least offer the Mass for all the Poor Souls with the intention of helping this particular one if it be acceptable to God,[3] and according to the more probable opinion the Mass may be applied as well to several as to one, with the same fruit.[4] But the milder opinion seems to us perfectly safe, since the purpose of the Church's prohibition is to protect her doctrine from misinterpretation and to guard the *suffragia ecclesiæ* from misapplication. She does not wish to restrict Christ's abundant graces; her mission is to give them the widest application. She desires only to preserve them from being made void and abused. Nor can she want to interfere with the personal devotion, inclination, charity, and judgment of the priest; her prohibition regards only what is done in her name. Franck has somewhere well remarked that the Church, like a mother, is milder in her practice than in her written laws. And every theologian knows that, "*odiosa restringenda sunt.*" We dare not forget that the sacrifice of the Mass is the daily particular application of the sacrifice once offered in bloody manner on Calvary, of which latter the Catholic doctrine holds that in it "Christ died for all men."

There is a proposition condemned by Alexander VIII which reads, "Dedit semetipsum pro nobis oblationem Deo, non pro solis electis, sed pro omnibus et solis fidelibus."

VITALIS.

[1] Lehmkuhl, De Varcero, etc.

[2] Suarez, Koninck, Pasqualigo apud Gihr, and Gavantus, Merati, Quarti, and Cavalieri apud De Herdt.

[3] Marc.

[4] Gury, Elbel, etc.

RURAL DEANS.

THE Third Plenary Council of Baltimore strongly recommends the appointment of *Vicarii foranei*, or Rural Deans, especially in those dioceses which cover an extensive territory with a sufficient number of priests, and where the personal vigilance of the Ordinary cannot be exercised without the aid of trusted officials. These are to supply the place of the Diocesan Bishop in point of authority and responsibility, outside of the city-limits.

The office of Rural Dean is of very ancient date. Natalis Alexander relates that the *Chorepiscopi*, upon whom the care of the rural districts had chiefly devolved up to the tenth century, were definitely abolished at that time, because they had arrogantly assumed to themselves absolute independence from the Diocesans. Rural Deans were appointed in their places, who, though they did not receive episcopal consecration, and derived their jurisdiction from the Ordinary, nevertheless acted as representatives of the latter, and with extended powers in the districts committed to them. They were selected from among the principal dignitaries of the Diocesan clergy: Erant igitur archidiaconi, Decani, et similes in Chorepiscoporum locum suffecti, Vicarii rurales seu foranei episcoporum.[1] St. Charles, in his Constitutions for the church of Milan, marks out in detail the offices of Rural Deans; but it is an error, as Benedict XIV points out, to suppose with Thomassinus that the office was first introduced into Italy by St. Charles. For, although the narrow limits within which the Italian dioceses were bound made it generally possible for the episcopal Vicar residing in the city to supervise the entire diocese, we find both in the *Decreta*

[1] Bened. XIV, De Syn. Diœc., Lib. iii., c. iii., 7.

generalia of Francis Bonomius, Bishop of Vercelli, and in the *Constitutiones* of Johannes Gibertus, Bishop of Verona, that the office had been of ancient date in the Italian churches. [1]

In the United States, although most of the dioceses are sufficiently extensive to make the appointment of Rural Deans desirable, nearly everywhere the dearth of priests has until comparatively recent times prevented it, and in many places does so still. Some of our bishops are, in fact, hard working missionaries, who fulfil the office of Rural Deans in person. They do not live in the city except nominally, and a rector or Vicar is left to do the cathedral and chancery work, whilst the Ordinary labors in the more important duty of looking, like St. Paul, after all the churches. Nevertheless, there were always some cases in which it was deemed necessary to delegate a priest to represent the Ordinary and exercise a measured jurisdiction outside of his own parish in places at a distance from the episcopal residence. Thus when, for example, the rector of a church in the country died, some representative person was expected to preside over the funeral rites, nor could it always be left to the discretion of the nearest priest or to the assistant, if there were one, to assume charge of the private affairs of the deceased, as well as of the general management of the vacant rectorship. In some cases an unsettled state of things would demand exceptional prudence and tried experience as well as prompt management, which perhaps the Bishop could not attend to personally nor leave to the chances of falling into the hands of unqualified persons, or possibly of arrogant relatives and domestics. Similar difficulties required the attendance of a substitute in case of sickness. A capable priest might be appointed for each of these emergencies, but the Second

[1] Porro cum nec ipse episcopus nec ejus vicarius et reliqui ministri, magna negotiorum urbis multitudine distenti, valeant ita accurate ea, quae ruri gerenda sunt, intueri et animadvertere, utrum sacerdotes se recte gerant imperataque faciant: multos ex archipresbyteris et parochis peritioribus et magis idoneis, tamquam vicarios, ... constituit.—Cf. Ben. XIV, loc. cit., 8.

Plenary Council, in 1866, thought it well to advise the permanent appointment of special Vicars or Rural Deans for this and like purposes.[1] They were to represent in general the Bishop, and to act as advisers to those within their district whose lack of experience might stand in need of counsel. The Third Plenary Council treats of the subject more definitely, and following its lines we propose briefly to explain the duties and privileges of Rural Deans as well as the manner of their appointment.

DUTIES.

"Eorum apud nos munus, præter alia a Concilio Baltimorensi indicata, potissimum esset collationibus sive congressibus sacerdotum pro rebus theologicis discutiendis præsidere."[2] This supposes that stated meetings of the clergy are held for the purpose of discussing subjects of theology and practical matters pertaining to the care of souls. The Council provides in its legislation for these meetings or conferences. It does not limit the number of priests who are to take part in them, but it is obvious that where the number is very large, say a hundred or more, it is practically impossible to keep all of them directly and intelligently interested in the discussion. The ecclesiastical statutes take indeed for granted that there are held such general meetings, like the diocesan synods, in which the main body, or at least the officials and prominent clergy of the entire diocese, take part, and where measures of ecclesiastical discipline and kindred subjects are discussed; but the practical work of carrying out these measures is really done by means of *local conferences*, where a number of those

[1] Præter Vicarium generalem, poterit episcopus, magno religionis bono, quosdam etiam designare Vicarios particulares, cum facultatibus delegatis plus minusve extensis, qui *Vicarii Foranei*, seu *Decani Rurales* vocantur, quique districtibus sibi ab episcopo adsignatis præsint, juxta normam ab eo tradendam. Horum erit, infirmis sacerdotibus intra suum degentibus territorium impendere curam, mortuorumque exequiis adsistere; sacerdotibus junioribus ac minus peritis suis adesse consiliis. . . . —Conc. Pl. Balt. II., n. 74.

[2] Conc. Plen. Balt. III., n. 28.

who have to deal with similar circumstances in the same district assemble under the presidency of one of their number, the appointed Dean, who represents the Bishop. As a matter of obligation these conferences need not be held oftener than twice a year, at least in a country where travel is difficult,[1] but the Council evidently meant them to be held much oftener, for it refers to the statutes bearing on the subject in the previous Plenary Council, where the acts of the Church of Milan are cited. These require the priests of each district to meet monthly at one or other of the parochial churches, for the purpose of holding ecclesiastical conference. And it devolves upon the Rural Dean to notify all the priests within his jurisdiction of the time and place: for each of the churches in the district is to be visited by the conference in turn.[2]

It must be quite apparent that, if this statute of having regular local conferences be carried out in the manner proposed, the position of a Rural Dean affords him exceptional opportunities for forming a competent judgment of the true condition and the pastoral needs of his missionary district. He is qualified, so far as information goes, not only to act as a general and equitable referee in matters where interests conflict, but he can give correct and unbiassed information to the Ordinary on questions upon which the latter should be informed to avoid missteps and mismanagement. Hence the Council imposes it as a second duty upon Rural Deans to make a report, once a year or oftener, of the condition of the

[1] In districtibus ruralibus, ubi in unum locum venire difficilius esset, bis in anno hujusmodi collationes ecclesiasticæ habeantur.—Conc. Pl. Balt. III. n. 192.

[2] Ut Episcopus in urbe, etiam externum gregem facilius quasi præsens intueri et curare possit, deligat aliquot probatos sacerdotes, quibus singulis, imposito Vicarii foranei nomine, tribuat certas regiones Diœcesis suæ . . . . . Hi autem Vicarii regionis sibi per episcopum commissæ presbyteros cujuscumque conditionis curam animarum habentes, *semel singulis mensibus modo in unam, modo in aliam ejus regionis parochialem ecclesiam cogant, idque in orbem eodem ordine semper faciant.* . . . .

Deinde conferant inter se quae ad boni pastoris officium, et ad curam animarum, recte gerendam pertinent; et consulant de difficultatibus et incommodis suæ parochiæ. quorum explicatio vel remedium aliorum consilium et operam requirat.—Conc. Pl. Balt. II., n. 74.

parishes within their district, and, furthermore, to keep the Bishop informed of important occurrences under their jurisdiction which affect ecclesiastical discipline or the general care of souls. They are to see that the canons of the Church be known and also carried out, "num clerus et populus ut decet vivant, num proprius in ecclesiis cultus adhibeatur, num supellex sacra praecipue debito nitore conservetur," etc.[1] This and whatever else is necessary in order that those who are unreasonably slow may be brought to account, and the activity of the zealous be duly recognized, lies within the range of the duties of Rural Deans.[2]

Thirdly, Rural Deans are required to examine from time to time the books of each church. They are to take note of the income, the expenses, the standing debts, and also to obtain an inventory of each parish. A distinct account is to be made of the personal and of the parochial property, including the pastoral residence, school, cemetery and all the property, movable or inmovable, belonging to the church. In case of the death of a rector the Rural Dean is to see that the newly appointed incumbent receives a specified account of what belongs to the church, and thus to obviate possible assumptions and suits at law by greedy heirs and the like.[3]

We have already said that the Second Plenary Council recommended the appointment of Rural Deans for the purpose of taking charge of missions suddenly made vacant by sickness or death. Knowing the needs and conditions of each parish, the Dean could best manage to arrange for a temporary supply of the vacancy by calling on those of his brother priests who are least burdened, to aid him. The

[1] Conc. Pl. Balt III., n. 30.

[2] Eorum apud nos munus præter alia a Concilio Baltimorensi indicata, ... in vigilare presbyteris intra suumdecanatum degentibus, itemque aliquoties per annum Episcopo referre quæ in ipsorum districtu notabilia contingunt.—Conc. Pl. Balt. III., n. 28.

[3] Ne contentioni inter successorem et decessorem locus relinquatur, decernimus ut quoties sacerdos missionis cui præsit possessionem assumit, inventarium hujus missionis ad illud usque tempus rite descriptum, eidem a prædecessore vel *a vicario foraneo* exhibeatur.—Ibid., n. 276.

diocesan statutes of New York express the obligation as follows: Sacerdotibus infirmis sollicitudinem impendere, mortuorumque funus curare, vacantibus missionibus providere, atque earumdem bona et libros conservare et custodire.[1] The statute adds that it is also the duty of the Rural Deans to accompany the bishop on his episcopal visitation.

RIGHTS AND PRIVILEGES.

"Quo efficacius implere valeant hæc officia, oportet ut Ordinarii his suis vicariis facultates quasdam plus minusve extensas concedant."[2] The Council deems it necessary that for the proper exercise of the Rural Deanery special faculties be granted to the Vicars, who are to act for the Bishop. These faculties would be akin to those which the Vicar-general enjoys throughout the entire diocese, only that they are limited to the particular district in which the Rural Dean acts. Benedict XIV says: Besides the Vicar-general, who presides over the whole diocese, other Vicars, called *Foranei*, are appointed by the Bishop, who are to exercise jurisdiction in a limited number of cases, in towns and villages. It is, of course, always lawful to appeal from the sentence of the Rural Dean to that of the Bishop.[3] Besides delegating special jurisdiction, Bishops in the United States have power from the Holy See to authorize not only Vicar-generals, but *also other priests to consecrate chalices and altar stones, to bless bells, sacred vestments, and to absolve from heresy.* Moreover, the *Facultates extraordinariæ D* and *E* may be delegated[4] by our Bishops to two or three worthy priests *in remotioribus locis diœcesis*, as also to vicar-generals in case the bish-

[1] Conc. Pl. Balt. III., n. 29. [2] Syn. Diœc. Neo-Ebora., Const. V., viii., n. 88.

[3] Praeter Vicarium generalem, qui toti præest diœcesi, alii ab episcopis constituuntur peculiares Vicarii, dicti *Foranei*, ut extra civitatem in pagis et oppidis jus dicant, in quibusdam levioris momenti causis, et jurisdictionem exerceant, ad certos dumtaxat actus limitatam; a quorum tamen sententiis liberum est ad episcopum appellare, etc. —De Syn. Diœc., lib. iii., c. iii., 5.

[4] These include the various dispensations in cases of marriage, and are to be given *pro aliquo tamen numero casuum urgentiorum.*

ops are to be absent more than a day from their residence.[1]

In addition to the right of deciding cases, of granting certain dispensations, and exercising functions otherwise reserved to the Bishop, Rural Deans are to enjoy the honor of precedence among rectors of churches. "Ordinarii his suis vicariis—aliquam etiam præeminentiam inter rectores conferant.[2] In Diocesan Synod they may be called to perform the offices formerly assigned to the *Testes Synodales*,[3] that is, to prepare reports in which they answer under oath certain questions put to them relative to the observance of the synodal statutes, "so that what has been decreed by the Synod may be carried out with greater efficiency."[4] If the fear of odium prevents their stating openly what they know, they may be asked to do so privately, always guaranteeing the exact truth of their statement by taking a solemn oath before the Bishop. Elsewhere Benedict XIV states that they are to be consulted before the convocation of the Synod, so as to obtain their judgment in regard to the subjects to be discussed, embracing the administration of the sacraments, public worship, etc.[5]

We have already said that they have the right of calling together a conference in their district every month, if they deem it advisable. "Statutum est, ut eorum quilibet, singulis mensibus, omnes suæ jurisdictioni subjectos sacerdotes in quamdam veluti ruralem Synodum coram se congregarent, ubi et eos instruere, et quæ in sua regiuncula corrigenda essent rescire possent."[6]

[1] Smith, Elements of Eccl. Law, pars III., c. vii., n. 627.

[2] Conc. Pl. Balt. III., n. 29. [3] Cf. De Syn. Diœc lib. iv., c. iii., 8.

[4] Et, ut quod ordinaretur, et fieret in eisdem synodis, cum majori efficacia adimpleretur, ac desideratum sortiretur effectum, statuerunt, ut singulis episcopatibus constituerentur et nominarentur Testes Synodales, personæ idoneæ et bonæ, quæ per totum Archiepiscopatum, quisque in districtu sibi assignato, magna diligentia inquirant, qualiter servetur et adimpleatur quod in synodis constitutum et præceptum est. —Et nemo profecto est adeo hebetis ingenii qui non videat, quantum illorum opera ad rectam conferret diœcesis administrationem; multis siquidem malis obviam iretur, si episcopus ex relatione hominum integerrimæ fidei illa præsciret.—Loc. cit.

[5] Cf. De Syn. Diœc., lib. vi., c. i., 1. [6] De Syn. Diœc., lib. III., c. iii., 7.

They may also have some distinction in dress, when assisting in choir whilst the Bishop celebrates. "Vicarii Foranei et Archipresbyteri rurales, in aliquibus diœesibus, aut Pluviale, aut aliud ornamentum assumunt, quo a ceteris distinguantur: in aliis autem nullum obtinent speciale insigne."[1]

QUALIFICATION AND MANNER OF APPOINTMENT.

"Vicarii Foranei officium illis dumtaxat sit committendum, qui litterarum scientia, morum integritate ac rerum agendarum usu præstantiores sunt."[2] The Baltimore Council, referring to the Roman Council, says: To this office are to be appointed men of ripe experience in the sacred ministry, learned and gifted with piety and prudence, who understand to make use of their authority in such a way as to be truly the eyes and ears of the Bishop, watching with discreetness, admonishing with fatherly love, and giving faithful account of whether clergy and people live as they should, whether devotions are properly carried out in the church, whether the altar furniture, above all the sacred vessels, are kept with cleanliness, and whether the episcopal decrees are rightly observed.[3]

Although as a rule the Bishop is to appoint the Vicarii Foranei or Rural Deans in his diocese, they are sometimes elected by the pastors of their district, with the approval of the Bishop. They are appointed permanently, that is to say, there is no definite period assigned during which they are to hold office. But they can be removed *ad nutum* by the Bishop (or Vicar-capitular).[4]

[1] De Syn. Diœc., lib. III., c. xi,. 9. [2] De Syn. Diœc., lib. III., c. iii., 8.

[3] Ad munus istud eligendi tantum erunt ii presbyteri, qui experientiam sacri ministerii jam adepti, doctrina, pietate ac prudentia sint præditi, quique tali modo auctoritatem suam exercere sciant, ut vere sint Episcopi sui oculi et aures, discrete vigilantes, paterne monentes, fideliterque referentes "num clerus et populus ut decet vivant, num proprius in ecclesiis cultus adhibeatur, num supellex, sacra præcipue, debito nitore conservetur, et visitationum decreta suæ sint executioni mandata." Conc. Rom. anno 1725.—Conc. Plen. Balt. III., n. 30.

[4] Smith, Elements Eccl. Law, loc. cit., n. 632.

LITURGICAL LIGHTS.

THE legislation of the Church, in the matter of liturgical lights, may seem to some rather severe. Consulting the rubrics on the subject, as well as the various decrees of the Sacred Congregations explaining the form, we find that in many cases both the exact number and the material to be used have been determined, and that the laws regarding these are in many instances intended to bind *sub gravi.* If during the Holy Sacrifice of Mass, for example, both candles should accidentally be extinguished, and no others could be procured in their place, the celebrant would be obliged to leave the altar unless he had actually begun the Canon or—according to some weighty theologians—the Consecration. Thus also a careful distinction is observed in regard to the different rites and solemnities in which the number of lights varies according to the rank and character of the function, as in Private Mass, High Mass, Solemn Mass, Exposion of the Blessed Sacrament, etc. In each of these cases particular stress is laid upon the fact that the lights to be used be also of the prescribed material. To the superficial observer this attention to detail would appear uncalled for and trivial; nevertheless, there is a deep significanc underlying these exactions on the part of the Church, who is first of all a mother, and never rigorous unless for grave and weighty reasons. If, then, her legislation on this subject of liturgical lights is unequivocal and emphatic it behooves us, in order to realize the importance of faithfully adhering to these ordinances of the Church, that we examine into and recognize the value of the principles on which she founds her legislation in the matter. The service of the Church in each detail is eminently an "obsequium

rationabile," which, if understood, renders its strict observance as agreeable as it is beneficial.

The two cardinal principles which determine the ecclesiastical legislation regarding liturgical lights are: first, the symbolical meaning of lights; second, tradition, or what might be called historical consistency.

Light, among all material things, is the fittest and most appropriate symbol of God, an absolutely pure spirit. Light is itself pure, it penetrates long distances, it moves with incredible velocity (encircling, for example, the globe seven times and more in a single second), it awakens and propagates life in the organic kingdom, it illumines with its brilliancy all that comes under its influence. Therefore the Holy Scriptures make frequent use of this symbolic meaning. "God is light, and in Him there is no darkness." [1] The wisdom of the Son of God is called "the brightness of eternal light," [2] and "the brightness of his glory." [3] The Psalmist exclaims: "Thou art clothed with light as with a garment." [4] The Son of God repeatedly calls Himself "the light of the world."

As light delivers us from darkness, and is most essential to organic life, so the truth and the grace of God deliver man from spiritual darkness, the shadow of death, and bring him life, life spiritual and eternal. For in St. Luke we read: "The Orient from on high hath visited us; to enlighten them that sit in darkness, and in the shadow of death." [5] And St. John says: "In Him was life, and the life was the light of men; and the light shineth in darkness." [6]

The apostles, who were to bring divine truth and grace to mankind, were called by Christ himself "the light of the world." [7] And his truth and grace shall lead us to the holy city that "hath no need of the sun, nor of the moon to shine in it; for the glory of God hath enlightened it, and the Lamb is the lamp thereof. And the nations shall walk in the light

[1] I. Joan. i. 15. [2] Wisd. vii. 26. [3] Heb. i. 3. [4] Ps. ciii. 2.
[5] Luke i. 78. [6] Joan. i. 4. [7] Matt. v. 14.

of it."[1] "With Thee is the fountain of life: and in Thy light we shall see light."[2]

Thus, light is a most appropriate symbol of God, of the God-man, and of all His work.

But we may ask, why does the Church ordain the special material, such as beeswax, for the candles, not permitting any other for liturgical functions? We answer: Again, on account of its symbolical meaning. "The pure and unadulterated beeswax of the candle which burns at Mass has always been regarded as the symbol of the pure and unspotted humanity of Jesus Christ."[3] Pure wax, with its sweet odor, is the work of the bee, which gathers it from flowers and herbs. The bee has ever been considered as virginal, and the species of bees which form and prepare the wax is indeed without sex. Thus the "virginal bee" is considered a most appropriate figure of the purest Virgin, "quæ virginitatis gloria permanente lumen æternum mundo effudit, Jesum Christum, Dominum nostrum. (Præf. B. M. V.) This symbolic meaning is already mentioned by Rufinus and Cassian. Almarius, citing St. Gregory the Great, says: 'Cera Christi humanitatem designat;" and speaking of the paschal candle, declares: "*Cereus* rutilans illam humanitatem designat, quæ illuminavit omnem hominem venientem in hunc mundum."[4] Applying in its details this symbol of the "cereus or candela ardens," theologians consider the wax as the symbol of the sacred body of Our Lord; the wick which is buried in the wax, His soul; the flame His divinity, or the fire of divine love. "Per ceram opere virginali per apes cum melle productam (nulla enim libidine resolvuntur) humanitas sive caro Christi ex virgine sumpta, per lumen deitas, quia Deus noster ignis consumens est, per lychnium anima candidissima intelligitur.[5]

And this is not the opinion of some isolated authors, but so general and constant is it in the Church that the above mentioned Instr. past.[6] are fully justified in saying: "As the

[1] Apoc. xxi. 28 [2] Ps. xxxv. 10. [3] Instr. past. Alt.
[4] De eccl. off. i. 17, 18. [5] Diur. vii. 7, 13. [6] Loc. cit. ii. 201.

dove is made to symbolize the Holy Ghost, and the palm branch victory, so, in the mind of the Church, the pure and unadulterated beeswax of the candle which burns at Mass has always been regarded as the symbol of the pure and unspotted humanity of Jesus Christ.

The *second* guiding principle in ecclesiastical legislation regarding Liturgical light is tradition, or historical consistency.

In the Old Law God Himself commanded that on the altar fire should always burn, and that the priest should constantly feed it.[1] Moreover, God said to Moses: "Thou shalt make also a candlestick of beaten work of the purest gold."[2] "And Moses made also the seven lamps of the purest gold."[3] "And the Lord spoke to Moses, saying: Command the children of Israel that they bring unto thee the finest and clearest oil of olives, to furnish the lamp continually, without the veil of the testimony in the tabernacle of the covenant."[4]

Now, since the Ark of the Covenant and the sacrifices of old were a figure of the holy of holies and of the great sacrifice of the Law of Grace, we can well understand why even the first Christians, in view of the symbolic meaning of light and of its use in the Old Law, made use of lights at the celebration of the divine mysteries, especially of the Holy Sacrifice of Mass. "It is an opinion which it would be rash to set aside, that the use of lights at the celebration of Mass is of apostolic origin. Cardinal Bona and all liturgists of note maintain this."[5] St. Jerome mentions it as an established custom in the Church of the East, that "in all the churches, at the time when the gospel is read during Mass at daylight (jam sole rutilante), lights (luminaria) are lit, certainly not for the purpose of dispelling darkness, but as a sign of joy—ad signum lætitiæ demonstrandum." Isidore of Spain relates that in the Western Church candles were likewise used at the reading of the gospel and during the following celebration of the Holy Sacrifice. An old canon in the *Sacramen-*

[1] Levit. vi. 12. [2] Exod. xxv. 31.
[3] Ibid. xxvii. 23 [4] Levit. xxiv. 2. [5] O'Brien, History of the Mass.

tarium Gelasianum (which is supposed to date back to the synod of Carthage, A. D. 398) prescribes: "Acolythus cum ordinatur ab Episcopo quidem doceatur, qualiter se in officio suo agere debeat, sed ab Archidiacono accipiat ceroferarium cum cereo, ut sciat, se ad accendenda luminaria ecclesiæ mancipari." According to the oldest *Ordines Romani*,[1] on all higher feasts seven candlesticks were carried by acolytes before the Bishop, when going to the altar for the purpose of celebrating solemnly the Holy Sacrifice; which seven candlesticks were then placed around the altar, and afterwards in front of the altar, towards the railing, "in pavimento ecclesiæ." For less solemn Masses only two candlesticks were carried before the Bishop.

In the 12th *Ordo Romanus* (end of the twelfth century) it is prescribed that for Pontifical High Mass seven candles (septem faculæ) should stand on the altar. At the same time it is mentioned that for ordinary Masses two or three or more candles should be placed on the altar at the right and left of the crucifix.

From this it would appear that during the first ten centuries of the Church's life no candles were placed directly upon the altar or at least upon the mensa of the altar; but there were always quite a number of lights kept round about the altar. Burning lamps were suspended partly in front partly above the altar and betwixt the columns of the *ciborium* of the altar (canopy above the altar). Large chandeliers are mentioned (coronæ, poly-candelia), which in the sanctuary or immediately before it shed light from hundreds of lamps or candles.[2]

St. Paulinus of Nola, living towards the end of the fourth century, says that a lamp, or several lamps, burned day and night in the church. St. Gregory Nazianzen mentions lights which were lit and carried by the neophytes immediately after Baptism. The paschal candle (*cereus paschalis*) is spoken

[1] I. 8; ii. 4; vi. 3.

[2] Pope Hadrian I. had a chandelier with 1370 candles made for St. Peter's

of by St. Gregory the Great; all the old *Sacramentaria* contain a formula for blessing the same. St. Jerome and St. Gregory of Nyssa relate that lamps and candles were carried at funerals.

It is very remarkable that in all cases, without any exception, no other lights are mentioned but candles of beeswax and lamps. On the altar no other candles were allowed save pure wax candles.[1]

PRESENT DISCIPLINE.

After these preliminary remarks concerning the principles which govern the Church's legislation in regard to the lights used in the sacred service, we pass over to the *present discipline* of the Church in regard to Liturgical Lights. We propose to set forth, from authentic declarations of the Sovereign Pontiffs and of the S. Congregation of Rites, to what extent we are bound by the ordinances of ecclesiastical legislation at the present day.[2]

During the first half of this century an attempt was made to supplant the use of beeswax candles at divine service by candles of other material, of vegetable and artificial wax, sperm, stearine, and a mixture of beeswax with sperm or stearine. Archbishops, Bishops, and Vicars Apostolic, from different parts of the world, presented petitions to the Holy See. The advantages of artificial and mixed waxes, sperm, stearine, etc., and their superiority over beeswax, were carefully set forth and defended. The reasons given for their retention where they had been introduced in Italy, France, Germany, etc., and for introducing them where they had not yet been in use, were urged in the most emphatic manner. Nevertheless, among all these petitions, the request of the Vicar Apostolic of the kingdom of Corea, to be allowed to use the wax produced from a tree of that country, because it was almost impossible to obtain beeswax, was the *only one* considered worthy of a favorable answer; which

[1] Cf. Thalhofer, Liturgik.

[2] Cf. Instr. past. Alt.

answer, however, was conditional, and subject to the following restrictions. The S. Congregation, weighing all the circumstances, i. e., the great difficulty of obtaining beeswax, and considering that the wax in question is a vegetable matter resembling beeswax in many respects, did not answer that it is lawful to use it, but that it would apply to the Sovereign Pontiff for a special indult, so that it might be used in that country, as long as beeswax could not be obtained.[1]

The other questions and doubts were all reduced to the following brief form, viz.: 1. An exceptis prædictis ecclesiasticis functionibus (i. e., the candles blessed on Candlemas, those used at the service of Holy-Week, and the Paschal candle) in reliquis usus novarum candelarum [ex stearina confectarum] sit tolerandus?

2. An, et quid respondendum Archiepiscopo Colocensi, Episcopo Massiliensi aliisque hanc Congregationem interrogantibus?

Both questions were solved on the 16th of Sept., 1843, by the same brief but significant answer, viz.: Consulantur rubricæ.[2]

The Bishop of Dijon had asked permission to allow his clergy to continue the use of stearine candles where they had been introduced. The S. Congregation answered: *Nihil innovetur.*[3]

Poverty, and the high price of wax or the general custom of a country, do not justify the use of any other material as a substitute. The Bishop of Charlottetown, Prince Edwards Island, requested to be allowed the use of tallow or stearine candles at divine service, giving as reasons that such was the universal custom in *America*, and that this was caused by the poverty of the churches and the high price of wax. The

[1] Aug. 13, 1843.

[2] S. R. C. 16 Sept. 1843, Massilien. n. 4975, and Correspondence de Rôme, 1850-1854.

[3] 7 Sept. 1850, Divionem.

Sovereign Pontiff did not accede to the request, but declared that the bishop should see to it that the abuse be abolished: "Sanctitas Sua, audita S. R. C. Secretarii relatione, rescribendum censuit, mentem suam esse, ut curante Amplitudine tua, inductus *abusus* adhibendi candelas ex sevo eliminetur."[1]

It is not allowed, therefore, because the church happens to be poor, or the wax rare and difficult to obtain, to have other but wax candles in the celebration of Mass or other liturgical functions. There is but one plea which, aside of a particular indult, allows the use of other material, and that is the impossibility (as mentioned in the few exceptional indults given below) of obtaining wax candles. The Decretum Generale of Pope Pius VII plainly states: *Nec lumina nisi cerea vel supra mensam altaris vel eidem quomodocumque imminentia adhibeantur.*[2] An exceptional indult was granted for Oceania, Sept. 7, 1850, and for the regions within the polar circle, Feb. 6, 1858, (dissitis et nascentibus Missionibus in Oceania,—Mission. Poliarctici, . . ubi per plures hebdomadas hiemali tempore sol non oritur),—because "pene impossibile est vel ceram vel oleum comparare." The superiors of the missions of Oceania, finding it impossible to obtain beeswax for candles, had requested the S. Congregation to allow the use of sperm and stearine candles. The S. R. C. answered that, it being impossible to obtain wax, the missionaries of that country might, by a special privilege which the Holy See granted in their behalf, make use of olive oil instead, and if this failed, they might celebrate Mass without lights. The superiors had recourse to Rome again, stating that it was not in their power to obtain olive oil any more than wax, and that the missionaries were unwilling to celebrate without lights. Upon this the S. R. C. answered, Sept. 7, 1850, that they might make use of sperm or stearine candles, till it would become possible for them to obtain wax or oil.

Nothing but sheer impossibility was ever admitted as sufficient cause for an exceptional indult. "Sanctimoniales per-

[1] Carolinopolitan, 10 Dec., 1857, n. 5255.

[2] April 3, 1821.

petuæ adorationis SSmi Sacramenti Modœtiæ existentibus, ac postulantibus, 1. An in casu deficientiæ reddituum, in expositione Sanctissimi lumina ab oleo, *saltem ex parte, substitui possint luminibus cereis?* et, si negative, petitur indultum ut hoc fiat ex dispensatione." S. R. C. respondit: *Negative.*[1]

2. An cum occasione solemnitatis alicujus, in altari majore ponatur machina luminibus ornata usque ad laqueare ecclesiæ, et in machina baldachinum pro exponendo Sanctissimo Sacramento apponatur, valeant candelæ confectæ ex cera stearina vel ex alia materia purificata similitudinem ceræ præferente, exceptis tamen illis quæ sunt in gradu altaris et immediate ante baldachinum in quo est Sacramentum? Resp.: Dentur Decreta 16 Sept., 1843, (Massilien. consulantur rubricæ) et 7 Sept., 1850, (Divionen.: Nihil innovetur). Atque ita rescripsit ac declaravit S. R. C. 4 Sept., 1875. Policastren., n. 5636.

"Super altari præter candelas ex cera tolerari non potest, ut habeatur etiam illuminatio ex *gas*, sed usus prædictus prohiberi debet." (S. R. C., 8 Mart. 1879, et 13 Apr. 1883 Novarcen.)

NUMBER OF LIGHTS.

1. *Low Mass.*

There must be at least two lights on the altar at Low Mass: Super altare collocetur crux in medio, et candelabra saltem duo cum candelis accensis hinc et inde in utroque latere. Rubr. gen. Miss. xx.

A Bishop may have four: In festis solemnibus decet in altari apponi quatuor candelabra cum candelis accensis; in aliis festis non ita solemnibus et feriis sufficiant duo candelabra.[2] But Catalanus adds here that according to a general custom a Bishop has always four candles: ecclesias vix inveniendas, in quibus, episcopo celebrante, duæ solæ candelæ in altari accendantur.

[1] 27 Jan. 1868, n. 5398.

[2] Cær. Ep. I. 29, 4.

No priest can lawfully use more than two lights, unless he have a special apostolical indult to that effect. Prælati Episcopo inferiores unico ministro contenti sint, et *duæ tantum* candelæ luceant in altari (Const. Pii. VII., Idibus Decembr. 1818). In the same year, Apr. 27: "Sacrum operantes a simplicibus sacerdotibus minime differunt." Similar decisions have been repeatedly given, forbidding the use of four candles in private Masses to canons and dignitaries of cathedrals (e. g., those of Pisa, Spoleto, Todi, Tivoli), to Vicars General, (7 Aug. 1627: 5 July 1631), "etiamsi forent Protonotarii apostolici;" and "abbatibus aliisque usu pontificalium gaudentibus, qui Episcopo sunt inferiores."[1] (27 Sept.) This rule confining priests to the use of two candles at low Masses includes Sundays and Holydays.[2] An exception is made for the Community Mass of Religious on Sundays and Holydays and other solemn occasions, and in churches where for good reasons the last, or *the parochial Mass*, is a Low Mass.[3] Permission for more than two candles at low Mass extends to marriages, First Communions, funerals, etc.: "Quoad Missas parochiales, vel *similes* diebus solemnioribus, et quoad Missas quæ celebrantur loco solemnis atque cantatæ, occasione realis atque usitatæ celebritatis, et solemnitatis tolerari posse. (Ibid., ad dub. vi. et ix.)

2. *High Mass.*

The ordinary number of lights for High Mass is *six*. On Sundays and feasts of major double rite, and of first and second class, six lights must be used; on feasts of double and semidouble rite, during octaves, on the ferials of Advent, Lent,

[1] Dec. gen. 27 Sept. 1836., 1659 Aug ; 2. [2] S. R. C. 7 Set. 1850, Tiburtina.

[3] Utrum in conventibus et Ecclesiis, quæ ad instar Parœciarum in Diœcesi Northantoniensi institutæ habentur, quando propter inopiam cantorum Missa principalis, quæ est etiam conventualis, vel parochialis, cantari non potest, liceat plus quam duas candelas in altari accendere saltem in Festis solemnioribus? *R.* Affirmative, 6 Feb. 1858, n. 5257. A similar answer was given the year previous, Sept. 12, 1857, Molinen. "Diebus solemnioribus pro Missa lecta parochiali aut Communitatis accendi possunt plus quam duo cerei.

and the ember days and vigils, *four* candles suffice and at least that number must be used; two suffice, on other ferials and on simples.[1] In High Masses of Requiem there must be at least four candles.[2]

The Diocesan Bishop, celebrating Pontifical High Mass (in his own diocese), has the 7th, or an extra light, behind the crucifix,[3] but not in Requiem Masses nor at Pontifical Vespers.[4]

Besides these lights, the two acolytes should carry lighted candles upon suitable candlesticks, which are afterwards placed upon the credence table to each side of the chalice. At the chanting of the gospel by the deacon, the two acolytes accompany him, carrying the candles lighted. This is omitted, however, in Requiem Masses, and also at the gospel on Holy Saturday.[5] These candles are not to be confounded with the torches, of which we shall speak later.

TORCHES.

In solemn Mass (non-Pontifical) two or at most four torches are to be used. They are likewise to be pure wax, and to be lit towards the end of the Preface, and to be extinguished after the Elevation, unless there are to be communicants, in which case they are extinguished after the Communion.[6]

In solemn Pontifical Mass four, six, or at most eight torches are to be used.[7] Gardellini calls attention to the fact that in the rubric for Solemn Mass the words "duo saltem" are used, implying that *four* would be preferable; whilst the Cæremoniale Episcoporum, regulating the number of torches at the Solemn Pontifical Mass, uses the words "ad summum

[1] Cær. Episc. I. 12, 24.

[2] S. R. C. Aug. 12, 1854.

[3] Cær. E. I. xii., 12.

[4] S. R. C. 19 Maji, 1607, Placentina.

[5] Non deferantur lumina ad Evang. in missa def.—Cær. Ep. II, 6. Ad evangelium non portantur lumina in sabbato sancto.—Ibid. c. xxvii. 25.

[6] In Missa solemni ad finem præfationis accenduntur duo saltem intorticia ab acolythis, quæ extinguuntur post elevationem calicis, nisi aliqui sint communicandi, et tunc extinguuntur post communionem.—Rit. Miss. Tit. viii., 8.

[7] In Missa pontificali solemni 4, 6, aut ad summum 8 ministri cottis induti afferant totidem funalia *cerea* albæ accensæ.—Cær. Episc., L. ii., c. 8, 68.

octo" showing that ordinarily four or six would be used in the latter function. What has been said in regard to the number of candles at Mass in the case of dignitaries applies likewise here.[1]

In solemn Pontifical Masses *de Requie* only four torches are to be used, and in *non*-Pontifical Masses only two.[2] In these cases the torches are to be of the common or yellow wax, whilst in other solemn masses they must be of white wax.[3] These laws regarding the number of torches extend also to Benediction of the Most Bl. Sacrament, Solemn *Te Deum*, and the Benedictus in solemn Lauds.[4] In Procession of the Most Bl. Sacrament the following rules are laid down for the priests in regard to the use of torches: Omnimodo intersint octo sacerdotes cottis induti et cum intorticiis accensis in manibus.[5] All the rest of the people, religious and lay, should, if possible, carry torches or white wax candles in their hands.[6]

VESPERS.

The Liturgical Books of the Church do not prescribe the number of lights to be used at Vespers. Liturgists, such as Merati, De Herdt, and others, state that there should be four or six for solemn Vespers, whilst two would suffice for simple Vespers.

[1] In Missa solemniter cantata in elevatione hostiæ, prima dignitas Cathedralis Spoletanæ non potest uti sex intorticiis.—S. R. C. Sept. 20, 1681.

Idem funalium seu intorticiorum numerus in elevatione Venerabilis adhibitus, pro dignitatibus adhibendus est pro canonicis solemniter celebraturis.—S. R. C. 31 Aug. 1737.

Celebrante Præposito pro Episcopo an debeant sex vel quatuor funalia cerea in elevatione Sanctissimi in Missa accendi?—Servandum esse solitum.—S. R. C. 20 Jun. 1654.

[2] Cær. Episc., L. ii., c. 11, 7.

[3] Cær. Episc., Lib. ii., c. 8, 68.—S. R. C. Jun. 20, 1654.

[4] S. R. C. 4064, 31. Aug. 1737. [5] Instr. Clemen. § xx.

[6] Omnes tam Religiosi quam laici deberent, si fieri possit, in hac processione, si non funalia saltem candelas ceræ albæ accensas manibus tenere.—Cær. Episc., L. ii., c. 33, 4.

EXPOSITION AND BENEDICTION OF THE BL. SACRAMENT.

There may be as many lights as piety prompts and the means of the church permit. The lowest number allowed has been variously determined for poor churches, according to the circumstances. Twelve, ten, and six lights are mentioned in the decrees applicable to different regions as a sufficient number for poor and very poor churches. Less than six are never licit, even when private Benediction is given with the ciborium. Besides these there are to be torches ; two for private Benediction, two or four (no more) at solemn Benediction, which number may be increased to eight in case a Bishop officiates solemnly. [1]

It is forbidden to place a light behind the Bl. Sacrament for the sake of effect and to render it more brilliant. [2]

THE SANCTUARY LAMP.

The Roman Ritual says: There should burn before the Bl. Sacrament several lights, but *at least* one should be kept lighted both during the day and the night. If there be more than one, they should be of unequal number, three, five, or seven. The Cæremoniale Episcoporum adds that at least three should be kept burning during the day. [3] The Sanctuary lamp or lamps must hang in front of and not too far distant from the Tabernacle, so as to be seen and plainly indicate that the Bl. Sacrament is present upon the altar. [4] In Rome

[1] S. C. Ep. et Reg. 9 Dec. 1602.--S. R. C. 16 Mar. 1698.

[2] Non licet in expositione SSi., lumen aliquod eo artificio collocare a parte postica speræ, ut recta luceat in SS. Hostiam, quæ exinde lucida appareat.—S. R. C. 31 Mar. 1821.

[3] Lampades coram Sanctissimo plures, vel saltem una, die noctuque perpetue colluceat.--Rit. Rom.

Lampades ardentes, numero impari in ecclesiis adsint. Lampadarius qui ante SS. Sacramentum erit, saltem 5 lucernas habeat. Si non omnes, saltem tres accensæ tota die adsint.—Cær. Episc., L. i., c. 12, 17.

Lampas *coram* semper ardeat.—S. C. Ep. et Reg. 14 Mar. 161. 4.

[4] Non sufficit tenere lampadem in choro, sed tenenda est ante et prope altare tabernaculi.—S. R. C. 22 Aug. 1699.

one commonly sees seven lamps arranged befor the altar of the Bl. Sacrament, in form of ascending and descending steps, the highest being the central lamp. The oil used should be olive oil; but where this cannot be obtained, other oil, vegetable if possible and with the permission of the Bishop, may be used.[1]

OTHER LITURGICAL LIGHTS.

What has been said in regard to the requisite material in the matter of liturgical lights in general, applies especially to the Paschal candle, to the candles which are blessed on the feast of the Purification, and in general wherever in the Ritual the use of the candle is mentioned, as in administration of Baptism, of the Last Sacraments, in the solemn Blessings in or outside of the church. In all these cases pure beeswax, if it can be obtained, is the only proper material to be blessed, and not unfrequently the words used in the benedictions and prayers of the Church imply that she intends only to bless the wax which we gather from the labor of the bee. Thus, in the solemn and beautiful "Exultet" wherein she blesses the Paschal candle on Holy Saturday, she sings: Accept, O heavenly Father, the evening sacrifice, which Holy Church renders Thee through the hands of her ministers in this solemn *oblation of wax from the labor of bees.*[2]

INNOCENT WAPELHORST, O. S. F.

[1] Generatim utendum esse oleo olivarum; ubi vero haberi nequeat, remittendum prudentiæ episcoporum ut lampades nutriantur ex aliis oleis, in quantum fieri possit, vegetabilibus.—S. R. C. 9 Jul. 1864.

[2] In hujus igitur noctis gratia, suscipe, sancte Pater, incensi hujus sacrificium vespertinum: quod tibi in hac cerei oblatione solemni, per ministrorum manus, de operibus apum sacrosancta reddit ecclesia.—Miss. Rom.

THE DOLPHIN IN CHRISTIAN SYMBOLISM

Ad ipsum ignem amoris nutriendum et flandum quodammodo ista omnia pertinent quæ nobis figurate insinuantur. Plus enim movent et accendunt amorem quam si nuda sine ullis sacramentorum similitudinibus ponerentur.—S. Aug.

The essence of true art lies, I believe, not in what it presents, but in what it represents. The thought actually expressed is but the graceful suggestion of that which by its delicacy or lightsome altitude baffles delineation. Hence faith, which is the substance of things hoped for, presents a natural and ceaseless impulse to highest art and is so to say the atmosphere which gives it most vigorous life. Materialism produces only perfect symmetry and form, which, whilst it appeals to the senses, fails to awake the sublimer longings of love, the least tangible, yet the most real reality of life. Thus all art, if we exclude the mere reproduction of nature, which is rather a sort of photography, is symbolic.

The power of symbolism to teach truth and to educate at once mind and heart is attested by the divinely inspired use of it in the doctrinal and moral books of Holy Writ. The highest form of wisdom in the Old Law finds its apt expression only in parables. Later on, at the opening of a New Dispensation, the Eternal Father attests the divine mission, the intimate triune relation of the Messiah, by the symbol of a dove, and the special protection of the Divine Spirit over the newly established Church is symbolized by tongues of fire. Christ announces His glad evangel, which is to reach all nations, in symbolic language, "and without parables He did not speak to them;" (S. Matt. xiii, 34.) and the Church from her infancy, through the days of her youth and manhood, imparts doctrine in her ritual and teaches virtue by the silent

eloquence of true religious art in her temples. There was a time when the use of symbols in the Church was a necessity. With the profession of their faith in the caverns of the catacombs, the white robed catechumens kneeling around the martyr's tomb felt that a seal was put upon their lips. They would be ready henceforth to die at any moment rather than deny their faith, but they were not to divulge its sacred teachings before those who could not understand it, who might trample upon precious pearls and blaspheme in blind fury what was so infinitely worthy of deepest reverence. Nor were they heedlessly to expose their brethren, whose life might be of service to the bleeding Spouse of Christ, until she had gained the victory in suffering love over paganism. Upon the streets of Rome, where the Christian plied his trade; in the forum, where he sought his civil rights; in the army; in the palace where he served, no word was heard to betray his faith, unless it were the gentle warning of moderation and justice. But the baptized slave at the imperial banquet understood the reason why yonder patrician did not spurn his touch like the rest, from the image that was graven upon the seal of the nobleman's ring. The Christian beggar on the Appian Way knew that the dolphin shaped circlet on the wrist of the highborn lady who gently tossed the alms into his lap meant to say: "Take this for love of the dear Christ." The weeping matron recognized in the symbol of the two crossed fishes at the stonecutter's shop that he would go down with her to bury the heroic martyr child at the dead of night and carve a Christian legend on the slab to mark its resting place.

THE DOLPHIN.

Among the symbolic figures with which we frequently meet in early Christian art, among the mural and sepulchral decorations of the subterranean church as well as in other ornamental designs of that time, is the dolphin. And unlike the symbol of the fish, for which it was often used during the first three centuries, it recurs in the ornamental art of the

middle ages, when triumphant faith loved to express itself in the magnificent works of unfettered inspiration, which we still admire in the treasuries of the old cathedrals.

The early Christians considered the dolphin as a fish, and, according to Aringhi, as the king of fishes. On this account both De Rossi and Mommsen treat of the dolphin under the title of the fish-symbol. Up to the time of Constantine, i. e., for three hundred years after Our Lord's ascension, the figure of the fish was used instead of the cross. It was only when the Christian religion ceased to be proscribed by the state, when its seed, thoroughly mortified, sent forth from the bowels of the earth its germs into the open daylight of Rome, gradually unfolding the blossoms of a public worship, that the sign of the cross assumed its place under the devise: "In this sign you shall conquer." The reasons why the emblem of the fish was used to designate Christ, or the Christian and his faith, are various and singularly apt. The Greek word for fish is ICHTHYS. The five letters of which this word is composed are the initials of five words (Jesous Christos Theou Yios Soter) signifying, "Jesus Christ, the Son of God, our Saviour." Martigny connects this symbol with the *disciplina arcani*, and says that it also stood for the Holy Eucharist, in which Christ, the celestial food, is miraculously multiplied as were the two fishes on the desert-mount, and becomes the nourishment and substantial life of the Christian. Moreover, the fact of the first apostles having been fishermen, and actually called by Our Lord to be fishers of men, made the use of this image quite applicable to the followers of Christ, Whom, as their pattern, they sought to express in themselves. The early Fathers of the Church speak of the faithful as *pisciculi* (little fishes) regenerated in the life-giving waters of Baptism, who follow Christ, the *ichthys*.[1] Thus the meaning of the fish-anagram, as we find it upon the walls of the catacombs, on gems, and later on in the decoration of baptisteries, is simple

[1] Nos pisciculi secundum *ichthyn* nostrum in aqua nascimur.—Tert. De Bapt. c. I.—Bonosus tamquam *ichthyos* filius aquosa petit.—Hieron. ad Bon.

enough. It stands for the word Christ, which was not to be expressed. It frequently also stands for the Eucharist, as in the following epitaph found in the catacombs: "Saintly Maritima, thou hast not left the sweet light, for thou didst have with thee (here is inserted the symbol of an anchor between two dolphins) the immortal one who reigns over all, for thy love everywhere preceded thee.[1] It seems to say that Maritima had been fortified with the holy Viaticum, the hope of the Christian, a fact which was worthy of mention in those troubled times. In these cases the image of the fish and of the dolphin seems to have been indiscriminately used, and we find frequently monuments in which the picture of a dolphin occurs under the appellation of a fish. Sometimes a Roman number III, X, or the like is marked in the body of the latter, which seems to indicate the length of time during which the deceased was a Christian, as if to say: Lived in Christ (ichthys) three, ten, or more years. But the symbol is found outside of the catacombs, and is suggestive of Christian manners and surroundings; for we know that Clement of Alexandria recommended to the Christians the use of the fish symbol on seals and rings, because of its meaning.[2]

THE DOLPHIN AS THE SYMBOL OF CHRIST.

Considering the dolphin in its natural qualities, and in the traditional stories current about it, it certainly presents many points which make it an apt image of our Divine Saviour. The mural paintings in the Catacombs show in their mixture of classic figures and Christian action that many of the cherished myths of paganism were transferred into Christianity. Nor was this done to the injury of revealed truth, for it simply meant that whatever of beautiful tradition there was in the history of the past, that would be a most suitable vehi-

[1] Maritima sancta, dulce lumen haud reliquisti, habebas enim tecum (Ichthyn) immortalem super omnia, nam tua tibi pietas ubique præivit.

[2] Pædag. III. c. 11.

cle to express the altogether sublime teaching of Christianity, which alone the faithful accepted as fact.

The Dolphin was to be found only in the purest waters.[1] Of incredible swiftness in its motion, it became the emblem of absolute strength, for it was supposed that it could not be controlled except by its own love for man. Hence such proverbs among the ancients as: Delphini in terra vis. Delphinum cauda ligas. Delphina pelvis non capit.[2] Its affection for man, on the other hand, was said to be so great, that it proved not only most docile to any one kindly approaching it, but would follow the fishermen, recognize them individually, and frequently warn them against storms by changing its usually frolicsome gambols into straight motion towards port. The Greeks called it "philanthropos," and Gellius relates a touching story taken from the record of an Egyptian, who affirms to have been an eye-witness to the occurrence, of how a child once having made friend with a dolphin at the seashore, the latter came daily to play with the boy, and sometimes took him on his back, riding him through the water for short distances. The writer also adds that, the fact having become known, all the people of the town and neighborhood came daily to witness the sport.[3] The story of Arion, as related by Herodotus, is well known, and Ovid assigns the fact that the dolphin, touched by the complaints of the singer, saved his life, as the cause why it was raised to a place among the gods, and appointed to shine with nine beautiful stars. The idea of the dolphin as lightbearer, representing Christ, the light of the world, has been preserved in Christian art to a

[1] Illud quæri hoc loco potest, cur tam frequenter in cæmeteriis delphini figuræ pictæ sculptæve reperiantur. Ac video equidem Aringhum in ea opinione versari, ut existimet, hoc piscis genere, quod purioribus aquis innatat, Christianos significari, qui teneri non debeant cupiditate rerum terrenarum.—Mamachi Antiquit. Christ. III. n. 29.

[2] Velocissimum omnium animalium non solum marinorum est delphinus ocior volucre, ocior telo. . . . . Ab hoc autem pisce, ut ex Plutarcho accepimus, hujusmodi fertur adagium: Delphini in terra vis.—Plin. IX., c. 8.

[3] Gell., Noct. Attic., VII., 8.

late date. Constantine gave to the Basilica of John Lateran a candelabra (pharocantharus) of purest gold, with eighty dolphins. It hung before the altar, and precious nard oil was constantly burnt therein. Jacob, from whose "Art in the Service of the Church" we take this instance, adds: "They saw in the dolphin the symbol of Christ, the Saviour friendly to man, but also of the Christians who in the midst of the storms gather confidently and joyously around the Saviour, the never extinguishing light." [1] St. Charles Borromeo, in laying down the forms of church furniture, suggests this ornament of the dolphins as most suitable for the lampadarium. [2] The fabled beauty of the dolphin is no doubt connected with its graceful movements. Easily attracted by the charms of music, it is said to leap high up into the air, then dart with incredible velocity into the deep, appearing again almost simultaneously in different parts, whilst with seemingly intelligent mirth it delights the beholder. The beautifully winding country between the Rhone and the Alps, west of Savoy, has, it is said, taken its name of Dauphinée from this symbol of beauty borne in the escutcheon of the royal sons of France. Tyrwhitt, who says that the dolphin was frequently used to express the abstract qualities of swiftness, brilliancy, and affection, cites from Boldotti an instance of the figured handle of a pen found in a Christian Sepulchre, fashioned into a dolphin-shape, from which he with others surmises that the occupant had been in life a scribe. [3] We might suppose that it was intended to express that the writer was animated by a beautiful Christian genius, since the ideas of Christ, beauty, swiftness, appear to be the most prevalent meanings of the symbol, including that of charity. Among other qualities with which the dolphin was identified were valor,

[1] Die Kunst im Dienste der Kirche, pag. 182, note 3.

[2] Alterum lampadarium e parvula trabe bene firma esse potest, totum artificiose ... Delphinos etiam (ut veteris olim usus fuit) ligneos summa parte ad ornati speciem habere poterit.—Instruct. Fabr. eccl. cap. xviii, De Lampadario.

[3] Diction. Christ. Antiq., Smith and Cheetham, vid. Dolphin.

whence we find it upon the shield of Ulysses, and fortitude, especially as exhibited by the Christian martyrs. It stood also for parental love. Naturalists of a later age have drawn attention to the affectionate care with which the dolphin raises her single offspring. Lying partly over to one side she draws it gently along, tempering her own motion whilst feeding her young with a milk which is said to be exceedingly sweet.

It is not surprising, therefore, that the ancients should have considered this animal as sacred, so that to injure or kill it was accounted a sacrilege. It was the symbol, too, of Apollo, who of all the pagan deities represented the one most beneficent towards mankind. He was sometimes identified with the sun, because it fosters life and gives light to the world, and according to the myth, it was Apollo who destroyed the serpent Python, which had made the children of men unhappy. All this points to the origin of the Christian symbol, which suggested to the heart and mind of the earnest converts so much that could not have been expressed in any other way. The king of fishes was to them an image of their own king, Christ.[1] And hence they engraved it not only upon their tombs and on their baptistery walls, but wore it upon rings and bracelets and similar ornaments as the signs by which they would know one another.[2]

THE DOLPHIN AND THE ANCHOR.

"*Festina lente*" (*in numism. Vespas. Imp.*).
"*Spes in Christo*" (*Catacumb.*).

Among the pagans the symbol of the Dolphin and anchor was understood to express swiftness with security. The

[1] S. Paulinus of Nola writes to the bishop who baptized him, and whose name was Delphinus: Meminerimus nos ab utero terræ et cognationis nostræ segregatos, Delphini filios esse factos, ut efficeremur illi pisces qui perambulant semitas maris.—Mign. lxi., 249. This expression, says Wilpert, contains both an allusion to the name of the Bishop and to the symbol of Christ.

[2] De Rossi found a very old onyx in the tomb of Bishop Adelmar of Angoulême, which he calls "monumento antichissimo del delfino, simbolo di Christo."

emperor Vespasian, fond of the proverb, "Festina lente," which meant, "be energetic but thoughtful," and wishing to impress it deeply upon the minds of his subjects, caused the figure of a dolphin wound around an anchor to be impressed upon the coin current under his reign.[1] The anchor by itself generally signified firmness, confidence, or hope.

In Christian symbolism the double emblem of the dolphin winding itself around the anchor has three distinct meanings. Of these the most obvious is that of hope in Christ, or, as Wilpert expresses it: "Spes in Christo; spes in Deo; spes in Deo Christo." Mammachi says that the anchor did not only stand for hope, but also for fortitude, and gives as an example the inscription on the tomb of St. Faustina, who is styled "Virgo fortissima."[2] Tyrwhitt, whom we quoted above, alluding to a third interpretation, says: "It has been suggested and is not improbable, that the dolphin embracing the anchor, so often found in gems, rings, etc.—is an emblem of the crucified Saviour, or, indeed, of his faithful follower.[3] This is not quite clear, unless it means that the fruits of the passion of Our Lord, which are identical with the inheritance or hope of the Christian, are to be symbolized by the anchor. Resting this interpretation upon the words of St. Paul to the Hebrews,[4] where he speaks of the promise made to Abraham, and calls it "the hope set before us, which we have as an *anchor* of the soul, sure and firm," and which the Fathers understand as referring to the Church, we may express by the anchor either the Church, or the

[1] T. Vespasian Imper. admodum amans utilissimi præcepti: Festina lente, adumbrari illud in publicis curavit numismatis figura Delphini ancora complectentis, ut delphinus festinationem, ancora, quia navem sistit, tarditatem repræsentaret. Cf. Thesaur. Ling. Lat. Rob. Stephani: Delphin.

[2] Anchoram autem non spei modo, ut alio loco videbimus, sed etiam constantiæ fortitudinisque indicium esse, tam est manifestum, ut jure a nemine revocari in controversiam posse putem.—Tacitus prætermittere nullo modo possum, anchoram in sepulchro S. Faustinæ M. cerni cum inscriptione: Virgini fortissimæ.—Vol. III., n. 33.

[3] Dict. Christ. Antiqu. Smith and Cheetham.

[4] Chap. vi., 12-19.

graces which flow to us from it, being our hope sure and firm, and united to Christ, represented by the dolphin. Thus the meaning would evidently be "Christ and the Church."

CASUS MORALIS.

(*Benedictio Nuptialis.*)

PATER Ambrosius tam difficilem se præbet quoties ab eo petitur ut velit benedicere alicui matrimonio hora vespertina celebrando, ut fideles ipsius curæ commissi sæpe in eo sint ut ad præconem hæreticum recurrant. Ratio autem cur ita se gerit est quia, ut ait, tum Rituale Romanun, tum Decreta ultimi Concilii Plenarii Baltimorensis, tum demum recens aliquod responsum S. R. et U. I. omnino exigunt benedictionem nuptialem, quæ dari nequit nisi mane celebretur matrimonium. Verum Pater Augustinus, ipsius vicarius, valorem harum rationum renuit admittere.

UNDE QUÆRITUR:

1. Quid proprie sit benedictio nuptialis, et utrum verum sit eam omnino requiri, prout testatur Pater Ambrosius?

2. Quid practice tenendum sit de ratione agendi Patris Ambrosii?

Resp. I. "Benedictio nuptialis" vel "nuptiarum" est complexus earum precum et benedictionum quæ habentur in Missali Romano infra Missam *pro Sponso et Sponsa*. Hæc igitur benedictio non est habenda ceu pars quædam ritus celebrandi matrimonii Sacramentum qui legitur apud Rituale Romanum, sed unice pertinet ad ipsius solemnitates; quare cum in Rituali Romano in mentem parochorum revocatur tempore Adventus aliisque feriatis temporibus "Solemnitates nuptiarum prohibitas esse," adducitur ut exemplum benedictio hæc nuptiarum. Et quamvis verum sit in ipsa celebratione matrimonii duas alias benedictiones locum habere, unam

qua Parochus postquam intellexerit expressionem consensus utriusque sponsi illis benedicit *in nomine Patris et Filii et Spiritus Sancti,* dicendo: "Ego vos conjungo, etc.," aliam qua benedicit annulum a sponso imponendum "in digito annulari sinistræ manus sponsæ," his tamen nunquam applicatur speciale nomen benedictionis nuptialis, sed prima a multis dicitur *copulatio* seu approbatio aut ratificatio consensus, et altera simpliciter vocatur *benedictio annuli.* Exinde patet benedictionem nuptialem proprie dictam, de qua sola hic loquimur, esse extrinsecam matrimonio et supponere illud jam fuisse celebratum.

At vero, quamvis extrinseca sit matrimonio atque ab eo separabilis, nonne dicenda est omnino necessaria ex illis præsertim rationibus quas commemorat Pater Ambrosius? Huic quæstioni *negative* respondendum esse videtur. Etenim Scavini, Lib. III., Tract. XII., Disp. IV., n. 934, cum adnotaverit commune esse apud theologos omissionem hujus benedictionis non esse peccatum mortale, addit hæc verba: "Attamen eam adhibere valde præstat ad uberiores fructus recipiendos," quod sane importat eam *consilii* esse, non proprie *præcepti.*—Consonat P. Lehmkuhl, qui Vol. II., n. 693, II., ait: "ad solemnem benedictionem (matrimonii) in Missa accipiendam non cogendi sed *exhortandi* sunt contracturi." Quod si sponsi non sunt ad eam cogendi, sane sequitur eam esse liberam et citra omne peccatum posse omitti, excepto semper casu scandali et contemptus. Consonat etiam Card. d'Annibale, qui Part. III., n. 331, postquam hæc verba scripserit: "sponsi *hortandi* sunt ut benedictionem recipiant," memorat *negativam* responsionem datam a S. R. C. die 1, Sept. 1838, huic quæsito: " Utrum Episcopis et Parochis jus sit adigendi sponsos ad benedictionem (nuptialem) in Missæ celebratione recipiendam."

Quod si dices prædictam conclusionem esse contra communem sententiam theologorum, nam S. Alphonsus, Lib. VI., n. 984, ait: "Conveniunt omnes quod omissio absoluta benedictionis (nuptialis) non excusatur saltem a veniali"—re-

sponderi potest, 1 non posse dari vere communem sententiam ubi vere discrepant theologi, prouti ostendunt citati textus; et 2. asserere dari peccatum aliquod veniale non idem esse ac admittere dari veri nominis præceptum, peccatum enim aliunde quam a directo præcepto, scilicet a scandalo, neglectu, et aliis hujusmodi provenire potest. Præterea, si examinentur citata loca theologorum clare apparebit rationes quas adducunt ad probandum non esse mortale omittere hanc benedictionem, probare etiam nullum esse peccatum. Ad exemplum sint Salmanticenses qui Tract. IX., Dub. VI., n. 80, ita scribunt; "Non est peccatum mortale eas (benedictiones) prætermittere . . . tum quia Concilium solum monendo et per modum consilii ad eas hortatur, tum . . . . quia in *Cap. Nostrates* 3. (mendose citatur 30) quæst. 5, cum Nicolaus Papa inter alia quæ debent in matrimonio reperiri velationes (benedictiones) numerasset, dicit eas prætermittere peccatum non esse"—Sed, quæso, nonne ista æque valent ad eliminandum peccatum veniale?

Sed videamus modo num contrarium præscribatur in Rituali Romano, et in Decretis Tertii Concilii Plenarii Baltimorensis.—Rituale Romanum hæc habet: "Matrimonium in Ecclesia maxime celebrari decet: sed si domi celebratum fuerit præsente Parocho et testibus, sponsi veniant ad Ecclesiam benedictionem accepturi, et tunc caveat sacerdos ne iterum a contrahentibus consensum exigat, sed tantum benedictionem illis conferat, celebrata Missa, ut infra dicetur."—Difficultas sane oriri potest ex illis verbis "sponsi veniant ad Ecclesiam benedictionem accepturi," sed quamvis ultro concedatur in isto commate esse quæstionem de benedictione nuptiali, negatur verbum "veniant" importare absolutum præceptum accipiendi prædictam benedictionem. Sensus igitur obvius citati textus iste est: benedictio nuptialis secus ac matrimonium semper danda est in ecclesia; si ergo sponsi velint illam accipere, oportet ut veniant ad ecclesiam. Quocirca præceptum non facit necessitatem *accipiendi* benedictionem, sed solum necessitatem *veniendi* ad ecclesiam in

hypothesi quod sponsi illam petierint. Et iste est sensus quem evidenter tradunt vel supponunt Commentatores Ritualis, præsertim vero *Falise*, Part. III., Sect. I., Cap. V., n. 6.—*Fornici*, Part. III., Cap. XV. et XVI.—O'Kane, n. 1091 et seqq.

Nec magis favet Patri Ambrosio quod hac de re statutum est, n. 125, ab ultimo Concilio Plenario Baltimorensi. En ejus verba: "Rectores animarum sæpe moneant fideles ne profanorum hominum errore abripiantur, qui pro negotio terreno tantum et sæculari matrimonium habent; iisque in memoriam revocent juxta doctrinam Ecclesiæ rem esse sanctissimam utpote sacramentum, et signum quo Christus suum erga sponsam Ecclesiam amorem quodammodo adumbrare dignatus est. Frequenter et gravibus verbis inculcent pium illum et laudabilem Ecclesiæ ritum, quo fideles non noctu sed Missæ tempore cum benedictione nuptiali contrahunt. Qua ratione fidem suam Catholicam tacite profitentur, et coram omnibus ostendunt quam alte, ut decet, ac splendide de matrimonii dignitate ac sanctitate sentiant. Et hoc quidem non solum laude dignum sed fere necessarium videtur nostris hisce temporibus, quando nihil intentatum relinquunt religionis hostes, ut matrimonio omnis sanctitatis, omnis sacramenti species si fieri potest adimatur et quasi merus civilis contractus æstimetur."—Porro quis dicet, in citatis verbis imponi fidelibus obligationem accipiendi benedictionem nuptialem? Num, si ita res se haberet, Patres vocarent illam *pium et laudabilem Ecclesiæ ritum?* Num adjectivum "necessarium" dupliciter modificarent, scilicet adverbio "fere" et verbo opinativo "videtur"?—Profecto non ita loquuntur legislatores qui veri nominis præceptum aut ferunt aut promulgant.—Præterea ex toto contextu apparet Patres Concilii hoc unum velle, ut receptio benedictionis nuptialis assumatur tanquam medium ostendendi animum catholicum erga magnum hoc sacramentum; medium sane non *unicum* et *absolute optimum* aut *necessarium*, sed quod, inspectis circumstantiis in quibus versamur, pru-

dentia suadet utile esse et opportunum. Fidelibus igitur nullum, rectoribus autem animarum imponitur a Patribus Baltimorensibus præceptum inculcandi sanctitatem matrimonii, et hoc facile obtinebitur si sponsi suaviter inducantur ad benedictionem nuptialem recipiendam.

Hæc omnia pulcherrime confirmantur Decreto XX. Conc. Prov. Neo-Eboracensis IV., quod etsi fuerit habitum ante Tertium Conc. Plenarium, ejus tamen recognitio a Romana auctoritate, et solemnis promulgatio facta ab actuali Illustrissimo illius sedis Metropolita non nisi post absolutum ultimum Conc. Plen. Baltimorense locum habuerunt. Porro in citato Decreto ita legitur: "Ad sacramentum hoc magnum Matrimonii ita deberent accedere Christiani, ut abundantiam gratiæ, quam conferre valet, paratum in cor plene recipiant. Ideo jubet Ecclesia ut ad id se disponant per peccatorum confessionem .... ideo etiam eadem pia mater solemnibus ritibus matrimonium cohonestat . . . ; ideo denique pulchram illam *Missam pro sponso et sponsa* celebrari cupit. .... Quamobrem et Nos quo certius Matrimonii Sacramento suum servemus honorem, eique debitam conciliemus reverentiam, declaramus ardens esse Nostrum desiderium ut hunc Ecclesiæ spiritum magis ac magis in Nuptiarum celebratione sequantur missionum rectores."

Videamus nunc quid probet recens illud responsum S. R. et U. Inquisit. ad quod alludit P. Ambrosius. Referam tantum verba quæ ad rem faciunt: "Benedictionem nuptialem quam exhibet Missale Romanum in Missa pro Sponso et Sponsa (decreverunt E. et R. DD.) semper impertiendam esse in matrimoniis catholicorum, infra tamen Missæ celebrationem, juxta rubricas, et extra tempus feriatum." Si hic sisteret lector sane conficeretur quod contendit Pater Ambrosius; et ita revera legunt qui novas leges novasque obligationes ubique inveniunt. At Decretum hæc addit: "omnibus illis conjugibus qui eam in contrahendo matrimonio quacumque ex causa non obtinuerint; etiamsi petant, postquam diu jam in matrimonio vixerint, dummodo mulier, si

vidua, benedictionem ipsam in aliis nuptiis non acceperit."— Porro ex his infertur mentem prædicti Decreti hanc unice esse, ut asseratur apud conjuges jus petendi benedictionem nuptialem quamdiu illam non obtinuerunt, etiam longo post tempore a celebratione matrimonii, quia hoc est quod in controversiam vocabatur. Obligatio igitur impertiendi benedictionem nuptialem poni debet non absolute, sed ut consequentia exercitii hujus juris conjugum. Hoc autem nihil favet obligationi quam Pater Ambrosius vult inducere. Hæc interpretatio admittenda est tum ex tenore ipsius Decreti, tum ex statu controversiæ seu ex dubiis quæ antea circumferebantur hac de re, tum demum ex reliqua parte Decreti. quæ ita se habet: "Insuper hortandos esse eosdem conjuges catholicos, qui benedictionem sui matrimonii non obtinuerunt, ut eam primo quoque tempore petant."—

II. Deveniendo nunc ad practicam solutionem casus, dicam Patrem Ambrosium imprudenter egisse. Monent Patres Concilii Plenarii Secundi ut Pastores animarum, in exigendis promissionibus quæ respiciunt matrimonia mixta, "fortiter quidem in re, in modo tamen suaviter se gerant, ne æmulationem quidem Dei habentes, sed non secundum scientiam utrumque sponsum exasperent, indeque mala oriantur graviora." Porro si ita res se habet cum agitur de lege certo gravi, atque ab ipso jure divino imposita, quid dicendum erit de casu ubi lex ipsa deest, et si adesset, sane sub gravi non urgeret?—Periculosum est ab uno extremo ad aliud statim gradum facere! Periculosum et incertum subitam reformationem introducere! Quoniam autem scimus, non multis ab hinc annis consuetudinem apud nos viguisse celebrandi matrimonia hora vespertina, ita ut rara essent exempla solemnis benedictionis nuptialis, prudentia exigit ut pium hunc et laudabilem ritum paulatim introducamus, atque ut potius ad suasiones recurramus quam ad leges et obligationes. Quare temperata erat lex Synodalis Neo-Eboracensis facta anno 1882, ubi Cap. VI., n. III., legebatur "Matrimonia, *quoad fieri potest*, non solum in ecclesia contrahi, verum etiam mane, atque

cum Missæ celebratione benedici volumus," sed magis adhuc temperata fuit anno 1886, nam in Synodo tunc habita ita res tota fuit expressa, n. 183: "Studeant Rectores consuetudinem nuptias celebrandi sub vespere de medio tollere, et praxim introducere qua non solum in ecclesia contrahantur, sed infra Missam solemni benedictione consecrentur, vel saltem comitante Missa celebrantur."—Temperate etiam et sapienter totam hanc rem conclusit in ultima Synodo, n. LIV., Eminentissimus Cardinalis noster hisce verbis: "Curandum ut peccata confiteantur (sponsi) et ad sacram Eucharistiam accedant in Missa *pro sponso et sponsa*, quam pro Ecclesiæ more cupimus celebrari."

Cf. Conc. Plen. Balt. II., n. 335, et III., n. 125.—S. Alphons., Lib. VI., n. 984 et 988.—Salmant. Tract. IX., Cap. VIII., n. 80.—Palaum Disp. II., Punct. XII., §. V., n. 8.—Sanchez, Lib. III., Disp. XII.—Lehmkuhl, Vol. II., n. 693 et seq.—Sabetti, n. 864, Quær. 2, 3, et 4.

A. SABETTI, S. J.

OFFICES OF TITULARS IN THE UNITED STATES.

FEBRUARY.

I. CHURCH OF ST. BRIGID, OR BRIDGET OF IRELAND.

(*Over* 87 *Churches reported in the United States.*)

Jan. 31, Vesp. de seq. (Or. *Exaudi.*) Nulla com.
Pro Clero Romano, idem.
Nota.—Off. S. Ignatii, M. permanenter mutandum est in diem primam liberam quæ potest esse 14ª Febr. et in hoc casu fest. S. Cyrilli translatum transferend. est in diem seq.

Feb. 1, Sabb. *Alb.* S. Brigidæ V. Dupl. 1 cl. cum Oct. Off. de. com. Virg. tant. 1 loco. Miss. *Dilexisti* Gl. Cr. In 2. Vesp. com. Dom. Septuag.
Pro iis, qui fer. 3. *præc. Off. vot.* usi sunt, ut supra cum 9. Lect. de hom. Dom. 4. post Epiph. antic. et ejus com. in Laud. et Evgl. in fine.

Pro Clero Romano, omnia ut supra pro iis qui Off. vot. utunt.

2, *Dom.* in Septuag. 2. cl. *Viol.* de Dom. Semid. Off. ut in Calend. Omitt. *Suff.* et *Præc.* Com. Oct. in Laud. et Miss. Non dicit. 3 Or. nec Gl. Vesp. de seq. Com. Dom. tant. *Jesu, tibi sit gloria.*

Pro Clero Romano, ut supra. In Vesp. Com. S. Dion. et Dom. tant. *De S. Dion. hoc anno fit ut simplex.*

3, Fer. 2. *Alb.* PURIFICATIO B. M. V. Dupl. 2 cl. (fuit heri.) Ut in calend. cum com. S. Blas. tant. in Laud. 2. Or. in Mis. priv. S. Blas. tant. In 2. Vesp. com. seq. tant.

Pro Clero Romano, omnia ut in Calend. sine com. Oct. In 2. Vesp. com. seq. S. Andreæ Corsin. et S. Dion. tant.

4, Fer. 3. *Alb.* S. Andreæ Cors. Ep. C. Dupl. Ut in Calend. cum com. Oct. in Laud. et Miss. in qua Gl. Cr. Vesp. a cap. de seq. Com. præc. et Oct.

Pro Clero Romano, Rub. Fest. Orat. D. N. J. C. Dupl. maj. ut in Calend. cum com. Oct. post com. S. Andr. in Laud. et Miss. In 2. Vesp. com. seq. S. Andr. et Oct.

5, Fer. 4. *Rub.* S. Philipp. a Jesu Mart. Dupl. ut in Calend. cum com. Oct. in Laud. et Miss. in qua Gl. et Cr. Vesp. a cap. de seq. cum com. præc. Oct. et S. Dorotheæ. V. M. (*Antiph. Laud. Vers. Specie tua.*)

Pro Clero Romano, ut supra. Vesp. a cap. de seq. Com. præc. Oct. (*Ant. Laud. Vers. Specie tua*). et S. Doroth. M. V. (*Antiph. Nigra sum et Vers. Elegit eam ex* 3. *Noct.*)

6, Fer. 5. *Alb.* S. Titi Ep. Dupl. ut in Calend. Com. Oct. in Laud. et Miss. ante. com. S. V. (*pro hac in Laud. Antiph. et Vers. ex* 1. *Vesp.*) Gl. Cr. Vesp. a cap. de seq. Com. præc. et Oct.

Pro Clero Romano, Alb. S. Hyac. de Marisc. V. Dupl. ut in Calend. cum com. Oct. (*Antiph. et Vers. ex* 2. *Vesp.*) et S. Doroth. (*Antiph. Nigra sum et Vers. Elegit eam ex* 3. *Noct.*) in Laud. et Miss. Gl. Cr. Vesp. a cap. de seq. Com. præc. et Oct. (*Antiph. ex Laud. Vers. ex* 1. *Vesp.*)

7, Fer. 6. *Alb.* S. Romuald. *Alb.* Dupl. Ut in Calend. cum com. Oct. in Laud. et Miss. Gl. Cr. Vesp. a cap. de seq. Com. præc. et S. Joan. de Matha C. *De hoc fit ut simplex.*

Pro Clero Romano, omnia ut supra.

8, Sabb. *Alb.* Oct. S. Brigid. V. Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ut in Octavar. de Virgin. vel ut in festo 3. Noct. ut in Octavar. vel festo ; 9 Lect. (e 3 fit una) et com. S. Joan. in Laud. et Miss. *Dilexisti.* Gl. Cr. In 2. Vesp. com. Dom. Sexag. S. Joan. et S. Apollon. V. M. (*Antiph. ex Laud.*)

Off. S. Cyrilli transfert. in 14. hujus.

Pro Clero Romano, ut supra. In 2. Vesp. com. Dom. Sexag. S. Joan. S. Zosim. et S. Apoll. V. M. *Antiph. ex Laud.*

De S. Zosim. hoc anno fit ut simplex.

II. CHURCH OF THE PURIFICATION OF THE B. V. MARY.

(*Four Churches of this Title Reported.*)

Feb. 1, Sabb. Vesp. de seq. com. Domin. Septuag. tant. Conclud. hymn. *Jesu, tibi sit gloria per tot. Oct.*

Pro Clero Romano, idem.

2, *Dom.* in Septuag. *Alb.* Purificatio B. M. V. Dupl. 1. cl. cum Oct. Off. pr. 9. Lect. de hom. et com. Dom. in Laud. et Miss. pr. cum. Gl. Cr. Præf. Nativ. Domini per tot. Oct. et Evgl. Dom. in fine. In Vesp. com. Dom. tant.

Pro Clero Romano, ut supra. In 2. Vesp. com. seq. et Dom. tant.

3, Fer. 2. *Alb.* de Oct. Semid. Lectt. 1. Noct. de Script. *Incip. liber Genesis* (ex heri) 2. Noct. ut in Octavar. pr. vel de com. Breviar. 3. Noct. ut in Octavar. vel ut in festo. 9. Lect. de S. Blasio com. S. M. in Laud. (*sine Suff.*) et Miss. 3. or. de Spirit. S. Gl. Cr. Præf. Nativ. Vesp. de seq. Com. Oct.

Pro Clero Romano, Alb. S. Dionys. Pap. Conf. Dupl. Lectt. 1. Noct. *Incip. lib. Genes.* 9. Lect. S. Mart. et ejus. com. post com. Oct. in Laud. et Missa, in qua Gl. Cr. Præf. Nat.v. Vesp. a cap. de seq. com. Oct.

Per. reliq. hebdom. pro utroq. Cler. ut in Calend cum com. Oct. in Vesp. Laud. et Miss. in qua Cr. et Præf. Nativ.

8, Sabb. In. Vesp. Com. Dom. Sexag. Oct. (ut in 1. Vesp. festi) et S. Apollon. V. M.—*De Oct. cras fit ut simplex.*

Pro Clero Romano, in 2. Vesp. Com. Dom. Sexag. Oct. (ut upra) S. Zosim. et S. Apollon.—*De Oct. cras fit ut simplex*

Fest. S. Zosim. est permanenter mutand. in primam diem

liberam quæ potest essa 14 Februar. et tum fest. S. Cyril. hoc ann. est transferend. in 15.

9, *Dom.* in Sexag. 2. cl. *Viol.* de Dom. Semid. ut in Calend. cum com. Oct. in Laud. et Miss. 3. or. S. V. Omitt. Suffr. et præc.

Pro Clero Romano, omnia ut supra.

III. CHURCH OF ST. AGATHA.

(*Ten Churches reported.*)

Feb. 4, Vesp. de. seq. sine. ulla. com.

Pro Clero Romano, idem.

Nota.—Fest. S. Philippi a Jesu pro ecclesiis S. Agathæ dedicatis permanenter locandum est in prima die libera quæ ante concessionem officii Septem Servor. B. M. V. erat 13. Februarii, nunc potest esse 14.

5, Fer. 4. *Rub.* S. Agathæ. V. M. Dupl. 1. cl. cum Oct. Off. pr. Miss. pr. cum Gl. Cr. In 2. Vesp. com. seq. tant.

Pro Clero Romano, omnia ut supra. In 2. Vesp. com. seq. tant.

6, Fer. 5. *Alb.* S. Titi Ep. C. Dupl. m. t. v. 9. Lect. et com. S. Dorotheæ V. M. (*Antiph. et Vers. ex* 1. *Vesp.*) in Laud. et Miss. post. com. Oct. Miss. pr. Gl. Cr. Vesp. a cap. de seq. Com. præc.

Pro Clero Romano, Alb. S. Hyac. de Marisc. V. Dupl. 9. Lect. et com. S. Doroth. V. M. (*Antiph. Nigra sum et Vers. Elegit eam* ex 3. Noct.) post com. Oct. (*Antiph. et Vers. ex* 1. *Vesp.*) in Laud. et Miss. (*Dilexisti* or. pr.) Gl. Cr. Vesp. a cap. de seq. Com. præc. et Oct. (*Antiph. ex Laud. Vers. Specie tua* ex 1. Vesp.)

7, Fer. 6. *Alb.* S. Romualdi *Alb.* Dupl. ut in Calend. cum com. Oct. in Laud. et Miss. Gl. Cr. Vesp. a cap. de seq. Com. præc. et Oct.

Pro Clero Romano, omnia ut supra.

8, Sabb. *Alb.* S. Joan. de Matha C. Dupl. ut in Calend. cum com. Oct. in Laud. et Miss. Gl. Cr. In 2. Vesp. com. Dom. Sexag. Oct. et S. Apollon. V. M. (Or. *Indulgentiam.*)

Pro Clero Romano, Off. et Miss. ut supra. In 2. vesp. com.

Dom. Sexag. S. Zosimi Pap. C. (Or. *Da, quæsumus*) Oct. et S. Apollon. V. M. (or. *Indulgentiam*)—*De S. Zosim. hoc anno fit ut simplex.*

9, Dom. in Sexag. 2. cl. *Viol.* de Dom. Semid. Com. Oct. et S. V. (*Antiph. et Vers. ut in* 1. *Vesp.* Or. *Indulgentiam*) in Laud. et Miss. omitt. *Suffr.* et *Prec.* Miss. pr. (sine Gl.) Non dic. aliæ orationes. Cr. Præf. Trin. Vesp. de seq. (or. pr.) Com. Dom. et Oct.

Pro Clero Romano, ut supra cum com. S. Zosim. Oct. et S. V. in Laud. et Miss. Vesp. de seq. Com. Dom. S. Zosim. et Oct.

10, Fer. 2. *Alb.* S. Scholasticæ V. Dupl. Com. Oct. (*Antiph. et Vers. ex* 1 *Vesp.*) in Laud. et Miss. Gl. Cr. Vesp. a cap. de seq. Com. præc. et Oct. (*Antiph. de Laud. Vers. ex* 1 *Vesp.*)

Pro Clero Romano, ut supra. Vesp. de seq. Com. S. Antheri Pap. M. præc. et Oct. (ut supra).—*De S. Anthero fit ut simplex.*

11, Fer. 3. *Alb.* S. Septem Fundat. Ord. Serv. B. M. V. Off. novissimum ut in Calend. (Pustet, 1890, et in hoc numero ephemeridis) Com. Oct. in Laud. et Miss. pr. Gl. Cr. Vesp. a cap. de seq. ut in 1 Vesp. fest. Com. præc.

Pro Clero Romano, Rub. Com. Pass. D. N. J. C. Dupl. Maj. off. pr. 9. Lect. (tant. prima) et com. S. Antheri et Oct. in Laud. et Miss. cum Gl. Cr. In 2. Vesp. Com. seq. et S. Antheri.

12, Fer. 4. *Rub.* Oct. S. Agathæ V. M. Dupl. Lectt. 1 Noct. de Script. occ. 2 Noct. ex Octavar. de com. Virg. vel ex Breviar. *Quoniam hodie.* 3 Noct. ut in Octavar. 2. loc. vel ut in festo. In 2. Vesp. Com. seq.

Pro Clero Romano, omnia et supra. Vesp. a cap. de seq. Com. præc.

13, Fer. 5. *Alb.* S. Raymund. a Pennafort. C. Semid. (fix. ex 23 Jan.) ut in Calend.

Pro Clero Romano, S. Gregorii II. ut in Calend.

IV. CHURCH OF ST. APOLLONIA.

There are but two churches in the United States reported as dedicated to this holy virgin. We shall, therefore, only indicate the principal changes to be made on account of her feast, which occurs in the Breviary as a simple on the 9th of February.

8, Vesp. de seq. Com. Domin. Sexag. tant.

Pro Clero Romano, idem.

9, Dom. in Sexag. *Rub.* S. Apolloniæ, V. M. Dupl. 1 cl. cum Oct. Off. pr. et de commun. Virg. Lectt. 1 Noct. *De virginibus* 4. pr. 5. et 6. *Quoniam hodie*, etc. 3. Noct. de com. 1. loc. Com. Dom. in Laud. et Miss. *Loquebar*. Gl. Cr. Præf. Trinit. In 2. Vesp. com. seq. et Dom.

Pro Clero Romano, omnia ut supra.

Feriis 2, 3, 4, 5, et 6, omnia ut in Calend. cum com. Oct. in Vesp. Laud. et Miss., in qua etiam dicit Cr. Commem. mutanda ubi eadem quæ in Off. diei Cfr. Octava S. Agathæ.

15, Sabb. *Rub.* de Oct. Semid. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. 7. die vel de com. 2. loc. 3. Noct. ex Octavar. vel ut in die festo com. SS. Faustin. et Jovit. MM. in Laud. (sine *suffr.*) et Miss. 3. or. *A cunctis.* Cr. Præf. commun. Vesp. a cap. de Dom. quinquag. Com. Oct. ut in 1. Vesp. festi (Omitt. *Suffr.* et *prec.*)

Pro Clero Romano, de S. Martina V. M. Dupl. In 2. Vesp. com. Dom. et Oct. (*ut in 1 Vesp. festi.*)—*De Octava cras fit ut simplex.*

16, Dom. in Quinquag. 2. cl. de Dom. Semid. Ad Laud. (sine *suffr.*) com. Oct. tant. Reliqua ut in Calend. Omitt. *prec.* In 2. Vesp. com. Oct. (ante com. seq. pro iis qui Off. votiv. utunt.)

Pro Clero Romano, ut in Calend. cum mutationibus supra indicatis. Com. Oct. fit ante Com. S. Gregor.

V. CHURCH OF ST. SCHOLASTICA.

This Saint is also the Titular of only three or four churches in the United States. Her Octave will, therefore, be given very briefly.

Feb. 9, Vesp. de seq. Com. Dom. Sexag.

Pro Clero Romano, idem. Non commem. S. Zosimus.

10, Fer. 2. *Alb.* S. Scholasticæ V. Dupl. 1. cl. cum Oct. off.

Virg. tant. et pr. loc. Lectt. 1. Noct. *De Virginibus.* Reliqua ut in Calend. cum Cr. In 2. Vesp. com. seq. (S. Raym. de Pennaf.)

Pro Clero Romano, ut supra. In 2. Vesp. com. seq. et S. Antheri Pap. Ad compl. et cras dox. pr.

Feriis 3, 4, 5, et 6. ut in Calend. cum com. Oct. in Vesp. Laud. et Miss. in qua dicit. Cr. et commemorationes mutantur quando eædem ac in off. Cfr. Oct. S. Agathæ.

15, Sabb. *Alb.* de Oct. Semid. Lectt. 1 Noct. de Script. occ. 2. Noct. ut in Octavar. 6. die vel *Quoniam hodie* in Breviar. 3. Noct. ut in Octavar. vel ut in festo. Com. SS. Faustin. et Jovit. in Laud. (sine *suffr.*) et Miss. 3. or. *A cunctis* Gl. Cr. Vesp. a cap. de Dom. quinquag. Com. Oct. Omitt. *suffr.* et *prec.*

Pro Clero Romano, S. Martinæ V. M. Dupl. Com. Oct.

16, *Dom.* in quinquag. *Viol.* Com. Oct. sine 3 Or. Vesp. de seq. (ut in 1. Vesp. festi) Com. Dom. (sine *suffr.* et *Prec.*)

Pro Clero Romano, ut in Calend. cum com. Oct. post Com. S. Greg. in Laud. et Miss. Vesp. de seq. ut supra. Com. Dom. S. Hygini et S. Gregor.—*De S. Hygino fit ut simplex.*

17, Fer. 2. *Alb.* Oct. S. Scholasticæ Dupl. Lectt. Noct. de Script. Occ. 2. Noct. ut in Octavar. vel in Breviar. 2. loc. 3. Noct. ut in Octavar. 1. loc. vel Breviar. 1. loc. Miss. ut in festo. In 2. Vesp. com. seq.

Pro Clero Romano, ut supra, cum Com. S. Hygin. in Laud. et Miss. a cap. de seq. com. Oct. et S. Hygin.

VI. CHURCH OF ST. MATTHIAS, APOSTLE.

(*Six churches reported.*)

Feb. 23, Dom. 1. in quadr. Vesp. de seq. (or. pr.) Com. Dom.

Pro Clero Romano, idem.

24, Fer. 2. *Rub.* S. Matthiæ Ap. Dupl. 1. cl. sine Oct. (ratione quadrag.) Off. totum ut in Calend.

Pro Clero Romano, idem.

OTHER TITULARS.

There occur in this month a few other Saints, to whom churches, in small numbers, however, and nearly all of them mission churches, have

been dedicated in this country. We shall content ourselves with indicating the day of their feast with one or two remarks about its celebration as that of the Titular.

VII. HOLY MARTYRS OF JAPAN.

(*One Church in U. S. reported.*)

Feb. 5, *Rub.* Dupl. 1. cl. cum Oct. Off. pr. ut in fine Breviarii et Missalis, ubi concessum vel de com. plur. Mart. 2 loc Miss. *Sapientiam* dicit. Gl. Cr. per tot. Oct. et fit com. Oct. in Vesp. Laud. et Miss. aliorum officiorum. Die 12 Febr. fit Off. Octavæ et permanenter mutantur officia S. Philippi a Jesu et S. Agathæ.

Pro Clero Romano, idem.

VIII. ST. AMANDUS.

(*One Church reported.*)

Feb. 6, Off. Ep. C. *Alb.* Dupl. 1. cl. cum Oct. off. de com. conf. Pont. Or. *Exaudi* Lectt. de com. 2. loc. Miss. *Sacerdotes tui.* Gl. Cr. per. tot. Oct. et hujus com. in Vesp. Laud. et Miss. aliorum officiorum. Die 13 Febr. fit off. Octavæ et permanent. mutant. offic. S. Tit. et Sept. Fundat. ord. Serv. B. M. V.

Pro Clero Romano, idem. Permanent. mutantur S. Hyac. de Marisc. et S. Gregor. II.

IX. ST. ROMUALD, ABBOT.

(*One Church reported.*)

Feb. 7, Off. C. *Alb.* Dupl. 1. cl. cum Oct. Off. pr. et de com. ut in Brev. et Missal. Lectt. 1. Noct. *Beatus vir* 3. Noct. de com. Abbat. Or. *Intercessio.* Gl. Cr. per tot. Oct. et hujus com. in Vesp. Laud. et Miss aliorum offic. Die 14 fit off. Octavæ et ulterius transfertur off. S. Cyril. Alexandrini.

Pro Clero Romano, idem.

X. ST. SIMEON, BISHOP AND MARTYR.

(*One Church reported.*)

Feb. 18, Off. un. Mart. Pont. *Rub.* Dupl. 1. cl. sine Oct. (ob Quadragesimam) Off. pr. et de com. ut in Brev. et Missal. Lectt. 1. Noct.

A Mileto 2. Noct. 4. pr. 5. et 6. *Triumphalis* 3. Noct. *Si consideremus* Or. *Infirmitatem* Gl. Cr. Com. fer.

Pro Clero Romano, ex die 18 ulterius permanenter mutatur Off. S. Agathæ.

XI. ST. WALBURGA, VIRGIN.

(*Two Churches reported.*)

Feb. 25, *Alb.* Dupl. 1. cl. sine Oct. Off. de com. Virg. 1. loc. Lectt. 1. Noct. *De Virginibus* 2. Noct. *Quoniam hodie.* 3. Noct. *Sæpe vos* 9. Lectt. de hom. et com. fer. in Laud. et Miss. *Dilexisti* Gl. Cr. In 2. Vesp. com. fer. post. com S. Petr. Dam. qui in diem seq. ulterius transfertur.

Pro Clero Romano, ut supra. In 2. Vesp. com. seq. et fer.—Off. S. Felicis III. potest permanenter mutari in 27 Febr.

XII. ST. MARGARET OF CORTONA.

(*One Church reported.*)

Feb. 26, *Alb.* Dupl. 1. cl. sine Oct. Off. nec V. nec. M. Lectt. 1. Noct. *Mulierem fortem* 2. Noct. pr. ut in fine Brev. ubi concessum vel *Agrum hunc* 3 Noct. *Cœlorum regnum* 9. Lect. de hom. et com fer. in Laud. ac Miss. pr. cum. Gl. Cr. et Evgl. fer. in fine. In 2 Vesp. com. fer. (post com. seq. pro eis qui offic. vot. utunt.)

Pro Clero Romano, ut supra. In 2 Vesp. com. seq. et fer.

H. GABRIELS.

CONFERENCE.

The "Oratio Imperata."

Qu. Will you give in your "Conference" column the precise rules regarding the *Oratio imperata* at Mass? The prayer "Pro papa" has of late been ordered to be said in this Diocese. I find that the prayer "In die consecrationis episcopi" is the same as that "Pro Papa," with the exception of the name to be inserted. Are we on that occasion to say the prayer twice, or substitute another in its place?

In fact, might we omit this prayer without sin for any valid reason, such as weakness of the voice or the unusual length of the service, etc., or is it of strict obligation?

Resp. The *Oratio imperata*, whether it issues from the Pope or from the Ordinary of the Diocese, is *de præcepto.*

Rubricists distinguish two classes of *orationes imperatæ:*

(1) The first, *pro re gravissima*, which is ordered on extraordinary occasions, such as holding a synod, imminent or present calamities, and the like. These are to be said, irrespective of the rank of the feast, in the following manner:

In duplicibus I cl. sub *una* conclusione cum oratione festi (unless there be another commemoration in the Mass, in which case the *imperata* is added to the commemoration sub eadem conclusione).

In duplicibus II cl. sub *secunda* conclusione.

Omnibus aliis diebus, præter in missis de Requie—nisi *imperata* sit de Requie.

(2) The second is the ordinary *oratio imperata* ordered for special reasons, but not extraordinary (non pro re gravissima). These are said on all days *except:*

In Duplicibus I cl.

In Duplicibus II cl. cantatis (in privatis pro arbitrio celebrantis).

In Dominica Palmarum.

In Dominica IV. Adventus occurrente Vigilia Nativitatis.

In Vigiliis Nativitatis et Pentecostes.

In Feria V. in Cœna Domini et in Sabbato Sancto.

In Votivis solemnibus I. cl. (such as the masses of Exposition, etc., at Forty Hours' Devotion).

In Missis de Requie (unless the *imperata* is "pro defunct.").

(3) The *oratio imperata* always follows the ordinary commemorations, but precedes the votive prayers, which the celebrant is at liberty to add (in simpl. et Missis votiv. privat.). If there be *more than one imperata*, they follow each other in the order of dignity.

(4) Ordinarily no prayer is to be omitted on account of

the *imperata*, even though the Rubrics prescribe that the number should be uneven, three, five, etc. But "In anniversario electionis seu consecrationis" the oratio "pro Papa" is omitted, it being the same for both.

When the Rubrics prescribe for the third prayer the Oratio *pro ecclesia vel pro papa*, the former must be said as the third prayer, and the latter added as *imperata*.

The Votive Offices—Are They Obligatory At Any Time?

Qu. There is an impression here, that a priest, if he make use once of the privilege granted to the Universal Church by the Decree of July 1883, to recite the Votive Offices, would thereby bind himself to their constant recital whenever the Rubrics permit it. Is there any ground for this belief, or are we at liberty to use or not to use the Votive Offices on the days specified in the original Decree?

Resp. There is no restriction in regard to the use or non-use of the Votive Offices by those who are not bound by a special canonical title to the recitation *in choro*.

An exception is to be made, however, with respect to the Votive Offices of Thursday and Saturday. These bind priests in the United States (as in some other countries) because they had been obtained from the Holy See, at the special request of our Bishops, previous to 1883, and were always binding by reason of being adopted into the national calendar. Hence we are not at liberty to substitute the ferial or simple office for that of the Blessed Sacrament, or for that of the Immaculate Conception.

In regard to those who are obliged to the recitation *in choro* the S. Congregation decides that they determine in chapter whether to recite the Votive Office or that of the day, and having once determined, they will be bound to the office chosen, both in their public and their private recitation.

The following Decrees will assure those who are in doubt about this matter.

DUBIA.

I. An verba Indulti *quoad privatam vero recitationem ad libitum singulorum de clero* intelligenda sint de eis tantum, qui nullo canonico titulo ad chorum tenentur?

II. An statuta de consensu capituli, seu communitatis ab Ordinario adprobato, recitatione Officii votivi, liceat quandocumque ab ea acceptatione recedere?

Emi porro ac Rmi Patres, omnibus accurate perpensis, sic rescribere rati sunt:

Ad I. *Affirmative.*——Ad II. *Negative.*

S. R. C. Die 10 Nov. 1884. Decr. auth. 5895.

DUBIUM.

Cum ex Decreto diei 5 Julii 1883 liberum sit iis, qui nullo canonico titulo ad chorum tenentur, recitare quibusdam feriis exceptis, vel officium feriale, vel officium votivum huic feriæ respondens, quæritur: Utrum obligatio adhuc manet solum officium votivum recitandi, ubi istud officium antea jam fuerat speciali privilegio alicui Diœcesi concessum: ita ut præfatis diebus ferialibus non detur optio inter officium feriæ et officium votivum? Et quatenus affirmative, an optio detur diebus contentis in novo Indulto 5 Julii 1883 in alio præcedenti exceptis?

Affirmative ad primam et secundam partem.

S. R. C. Die 24 Nov. 1883. Decr. auth. 5896 I.

The Biretum.

Qu. How is the biretum to be made? In Europe I have seen many priests who use a biretum with four wings, and sometimes such are met with here. Are they lawful?

Resp. The black biretum with four wings is used by Doctors, Bachelors, and Licentiates in Theology. It is rather an academical than a liturgical headcovering, and hence should not be used in the sanctuary, nor in any of the liturgical functions, such as processions, etc.

In all sacred functions the threecornered biretum is prescribed, made according to the Roman fashion, according to which the proper material is considered to be black silk, green lining, and a simple tuft in the centre.

Note the following Decree:

DUBIUM.

An in choro, et Processionibus quæ capitulariter aguntur, possit is, cui ob Magisterium et Lauream, aut Licentiam in Disciplinis Theologicis vel S. Canonibus obtentam, facultas conceditur deferendi Biretum cum quatuor apicibus, eodem Bireto uti?

S. R. C. rescribendum censuit: *Negative* in omnibus nimirum: nec uti posse in ecclesiasticis functionibus tali Bireto, nec amittere distributiones, siquidem Biretum non est chorale indumentum.

(Die 7 Decemb. 1844, n. 4991).

Vespers on Sundays.

Qu. My organist insists upon having an "Ordo" and singing the regular Vespers of the day on Sundays and holydays, alleging that the Rubrics demand this. I have no Rubrics to the contrary, yet the practice of my choir-master is very inconvenient, because he has to do the responding (and frequently the singing) for the most part himself, the choir finding it difficult to follow the changes every time. Can we sing the Vespers of the B. V. M., as I know is done in many churches?

Resp. The Vespers of the B. V. M. or any others may be sung on Sundays and holydays. This holds good in all cases except for those who are obliged to the recitation of the Canonical hours. The following decree explains the matter.

DUBIUM.

Utrum in ecclesiis mere parochialibus ubi non adest obligatio chori, Vesperæ quæ ad devotionem populi diebus Dominicis et Festivis cantantur, conformes esse debent officio diei

ut in Breviario, vel desumi possint ex alio officio, puta de SS. Sacramento vel de B. V. M.?

Resp. Licitum est in casu Vesperas de alio officio cantare, dummodo ii qui ad canonicas horas tenentur, privatim recitent illas de officio occurrenti.

(S. R. C. 29 Dec. 1884.)

ANALECTA.

LETTER OF LEO XIII.

ON CATECHETICAL INSTRUCTION.

The Holy Father sends the following Brief to Cardinal Capecelatro, president of the Catechistical Congress in Piacenza.

Dilecte Fili Noster, salutem et Apostolicam Benedictionem.

Satis tibi compertum est paternum studium quo prosequuti sumus salutare consilium a te initum aliisque pluribus antistitibus Italicarum diœcesium qui tecum Placentiam convenere vel istuc misere legatos suos, ut collatis sententiis adscitisque aliis ecclesiasticis viris doctrina præstantibus, inquisitio fieret de optima ratione tradendi christianæ fidei rudimenta. Exhinc facile intelligis quam jucundæ Nobis acciderint obsequiosæ litteræ quibus ante discessum Nos adire voluit, te præsente, spectabilis iste Consessus opere jam perfunctus. Equidem in iis litteris perlegendis non mediocrem cepimus voluptatem cum ex verbis quibus consociatissimam Nostræ voluntatem vestram testamini, tum ex pio studio quo vos incendi perspeximus ut naviter illud præstetur quod Christus voluit, quum Apostolos jussit docere omnes gentes servare quæcumque iis Ipse mandaverat.

Nec præterire volumus partam Nobis jucunditatem e spe quam ostenditis fructuum optimorum quos merito expectatis ex his inceptis vestris communique conatu ad ea perficienda. Namque et Nos censemus fieri non posse ut diutius detrectent Nostram audire vocem et auctoritatem vereri ii quorum mentibus penitus insederit divinæ legis rerumque cœlestium notitia. Supplices itaque preces effundimus ut laboribus vestris gratia cœlestis adspiret, eorumque fructibus ampla det incrementa. Sic fiat ut latius per vos verbum Dei multiplicetur et crescat, et complures ad salutem instructi a tristi recedant via quæ temere ingressos ad interitum ducit. Ejus autem quam adprecamur gratiæ auspicem esse cupimus Apostolicam Benedictionem, quam tibi, Dilecte Fili Noster, Venerabilibus Fratribus, aliisque qui tibi in Placentino Conventu adfuere, peramanter in Domino impertimus.

Datum Romæ apud S. Petrum die VI Novembris Anno MDCCCLXXXIX Pontificatus Nostri duodecimo.

LEO PP. XIII.

Dilecto Filio Nostro Alphonso Tit. S. Mariæ a Populo S. R. E. Presbytero Cardinali Capecelatro Archiepiscopo Capuano.

THE NEW OFFICE AND MASS "SS. SEPTEM FUNDATORUM (11th FEBRUARY).

As the office of the seven holy Founders of the Servite order is inserted in the Calendar of the Universal Church for the first time this year, we publish the *authentic text* of it for the benefit of those who may not have the new Breviaries and Missals.

Die 11. Februarii,

In Festo,

SS. SEPTEM FUNDATORUM

Ordinis Servorum B. M. V.

Duplex.

Omnia de Comm. Confessoris non Pont., præter sequ.

In I. Vesperis.

Capitulum. I. *Petr.* iv.

Caríssimi: Communicántes Christi passiónibus gaudéte, ut et in revelatióne glóriæ ejus gaudeátis exsultántes.

Hymnus.

Bella dum late fúrerent, et urbes
Cæde fratérna gémerent cruéntæ,
Adfuit Virgo, nova semper edens
Múnera matris.

En vocat Septem Fámulos, fidéles
Ut sibi in luctu, récolant dolóres,
Quos tulit Jesus, tulit ipsa consors
Sub cruce Nati.

Illico parent Dóminæ vocánti:
Splendídis tectis opibúsque spretis,
Urbe secédunt procul in Senári
Abdita montis.

Córpora hic pœnis crúciant acérbis,
Sóntium labes hóminum piántes:
Hic prece avèrtunt lacrimísque fusis
Núminis iram.

Pérdolens Mater fovet, atque amíctum
Ipsa lugúbrem monet induéndum:
Agminis sancti pia cœpta surgunt
Mira patéscunt.

Palmes in bruma víridans honóres
Núntiat patrum: próprios Maríæ
Ore lacténti vócitant puélli
Nómine Servos.

Sit decus Patri, genitæque Proli,
Et tibi, compar utriúsque Virtus
Spíritus semper, Deus unus, omni
Témporis ævo. Amen.

℣. Hi viri misericórdiæ sunt, quorum pietátes non defuérunt. ℟. Semen eórum, et glória eórum non derelinquétur.

Ad Magnif. Ant. Non recédet laus tua, Virgo Maria, de ore hóminum, qui mémores fúerint virtútis Dñi in ætérnum, pro quibus non pepercísti ánimæ tuæ.

Oratio.

Dómine Jesu Christe, qui ad recoléndam memóriam dolórum sanctíssimæ Genitrícis tuæ, per Septem beátos Patres nova Servórum ejus Família Ecclésiam tuam fœcundasti: concéde propítius; ita nos eórum consociári flétibus, ut perfruámur et gaúdiis: Qui vivis et regnas.

In Quadrag. comm. Feriæ.

Ad Matutinum.

Hymnus.

Sic patres vitam péragunt in umbra,
Lília ut septem nívei decóris,

Vírgini excélsæ bene grata, Petro
Visa nitére.
Jamque divína rapiénte flamma,
Cúrsitant urbes, loca quæque obérrant,
Si queant cunctis ánimis dolóres
Fígere Matris.
Hinc valent iras domuísse cæcas,
Néscia et pacis fera corda jungunt,
Erigunt mœstos, révocant nocéntes
Dicta piórum.
At suos Virgo comitáta servos
Evehit tandem súperas ad oras:
Gémmeis sertis décorat per ævum
Omne beátos.
Eja nunc cœtus gémitum precántis
Aúdiant, duros vídeant labóres:
Semper et nostris fáveant benígno
Lúmine votis.
Sit decus Patri, genitæque Proli,
Et tibi, compar utriúsque Virtus
Spíritus semper, Deus unus omni
Tèmporis ævo. Amen.

In I. Nocturno Lectiones de Scriptura occurrente.

In Quadragesima Laudémus viros gloriósos, *de Comm. Conf. Pont 2. loco.*

IN II. NOCTURNO.

Lectio iv.

Sæculo tértio décimo, quum Frideríci secúndi diro schísmate, cruentísque factiónibus cultióres Itáliæ pópuli scinderéntur, próvidens Dei misericórdia præter álios sanctitáte illústres, septem et Florentina nobilitáte viros suscitávit, qui in caritáte conjúncti, præclárum fratérnæ dilectiónis præbérent exémplum. Hi, nimírum Bonfílius Monáldius, Bonojúncta Manéttus, Manéttus Antellénsis, Amidéus de Amidéis, Ugúccio Ugucciónum, Sostenéus de Sostenéis et Aléxius Falconérius, quum anno trigésimo tértio ejus sæculi, die sacra Vírgini cœlo recéptæ, in quodam piórum hóminum convéntu, Laudántium nuncupáto, fervéntius orárent; ab eádem Deípara síngulis apparénte sunt admóniti, ut sánctius perfectiúsque vitæ genus amplecteréntur. Re ítaque prius cum Florentino præsule colláta, hi septem viri, géneris nobilitáte divitiisque posthábitis, sub vilíssimis detritísque véstibus cilício indúti, octáva die Septémbris in rurálem quamdam ædículam secessére, ut ea die primórdia vitæ sauctióris auspicaréntur, qua ipsa Dei Génitrix mortálibus orta sanctissimam vitam incéperat.

℟. Honéstum fecit.

Lectio v.

Hoc vitæ institútum quam sibi foret acéptum Deus miráculo osténdit. Nam quum paulo deínceps hi septem viri per Florentínam urbem ostiátim eleemósynam emendicárent, áccidit ut repénte infántium voce, quos inter fuit sanctus Philíppus Benítius quintum ætátis mensem vix ingréssus, Beátæ Maríæ Servi acclamaréntur: quo deínde nómine semper appelláti sunt. Quare, vitándi pópuli occúrsus ac solitúdinis amóre ducti, in Senárii montis recéssu omnes convenére, ibíque cœléste quoddam vitæ genus aggréssi sunt. Victitábant

enim in spelúncis, sola aqua herbísque conténti: vigíliis lísque asperitátibus corpus atterébant: Christi passiónem ac mœstíssimæ ejúsdem Genitrícis dolóres assídue meditántes. Quod quum olim sacra Parascéves die impénsius exsequeréntur, ipsa Beáta Virgo illis iteráto appárens, lúgubrem vestem, quam indúerent, osténdit, sibíque acceptíssimum fore significávit, ut novum in Ecclésia regulárem Ordinem excitárent, qui jugem recóleret ac promovéret memóriam dolórum, quos ipsa pértulit sub cruce Dómini. Hæc sanctus Petrus, inclytus Ordinis Prædicatórum Martyr, ex familiári cum sanctis illis viris consuetúdine ac peculiári étiam Deíparæ visióne quum didicísset; iis auctor fuit, ut Ordinem Regulárem sub appellatióne Servórum Beátæ Virginis institúerent: qui póstea ab Innocéntio quarto Pontífice Máximo approbátus fuit.

℟. Amávit eum.

Lectio vi.

Porro sancti illi viri, quum plures sibi sócios adjunxíssent, Itáliæ civitátes atque óppida, præsértim Etrúriæ, excúrrere cœpérunt, prædicántes ubíque Christum Crucifíxum, civíles discórdias compescéntes, et innúmeros fere dévios ad virtútis sémitam revocántes. Neque Itáliam modo, sed et Gálliam, Germániam ac Polóniam suis evangélicis labóribus excoluérunt. Dénique quum bonum Christi odórem longe latéque diffudíssent, portentórum quoque glória illústres, migrárunt ad Dóminum. Sed quos unus veræ fraternitátis ac religiónis amor in vita sociáverat, unum páriter demórtuos contéxit sepúlchrum, únaque pópuli venerátio prosecúta est. Quaprópter Clemens undécimus et Benedíctus décimus tértius Pontífices Máximi delátum iísdem a plúribus sæculis indivíduum cultum confirmárunt: ac Leo décimus tértius, approbátis ántea miráculis, post indúltam veneratiónem ad collectívam eorúmdem invocatiónem a Deo patrátis, eósdem anno quinquagésimo sacerdótii sui Sanctórum honóribus cumulávit, eorúmque memóriam Offício ac Missa in univérsa Ecclésia quotánnis recoléndam instítuit.

℟. Iste homo.

In III. Nocturno Homil. in Evang. *Ecce nos reliquimus*, de Comm. Abb. prim. loc.

In Quadrag. Lect IX. de Homilia et commem. Fer. in Laud.

AD LAUDES.

Capitulum. I. *Petr.* iv.

Caríssimi: Communicántes Christi passiónibus gaudéte, ut et in revelatióne glóriæ ejus gaudeátis exsultántes.

Hymnus.

Matris sub almæ númine
Septéna proles náscitur:
Ipsa vocánte, ad árduum
Tendit Senári vérticem.

Quos terra fructus próferet
Dum sacra proles gérminat,
Uvis repénte túrgidis
Onústa vitis præmonet.

Virtúte claros nóbili
Mors sancta cœlo cónsecrat:
Tenent olympi límina
Servi fidéles Vírginis.

Cohors beáta, Núminis
Regno potíta, réspice
Quos hinc recédens fráudibus
Cinctos relínquis hóstium.

Ergo, per almæ vúlnera
Matris rogámus súpplices,
Mentis tenébras dísjice,
Cordis procéllas cómprime.

Tu nos, beáta Trínitas,
Perfúnde sancto róbore,
Possímus ut felíciter
Exémpla patrum súbsequi.
Amen.

℣. Sit memória illórum in benedictióne.
℟. Et ossa eórum púllulent de loco suo.

Ad Benedictus. Ant. Ecce quam bonum et quam jucúndum habitáre fratres in unum.

Oratio.

Dómine Jesu Christe, qui ad recoléndam memóriam dolórum sanctíssimæ Genitrícis tuæ, per septem beátos Patres nova Servórum ejus Família Ecclésiam tuam fœcundásti: concéde propítius, ita nos eórum consociári flétibus, ut perfruámur et gaúdiis: Qui vivis et regnas.

In II. Vesperis.

Omnia ut in primis, præter

Ad Magnificat. Ant. Nomen eórum pérmanet in ætérnum, pérmanens ad fílios eórum, sanctórum virórum glória.

MISSA

SS. SEPTEM FUNDATORUM ORD. SERV. B. MARIÆ VIRG.

INTROITUS. SAP. X.

JUSTI decantaverunt, Domine, nomen sanctum tuum, et victricem manum tuam laudaverunt pariter: quoniam sapientia aperuit os mutum, et linguas infantium fecit disertas. Ps. 8. Domine Dominus noster, quam admirabile est nomen tuum in universa terra.

℣. Gloria Patri.

ORATIO.

Domine Jesu Christe, qui ad recolendam memoriam dolorum sanctissimæ Genitricis tuæ, per septem beatos Patres

nova Servorum ejus familia Ecclesiam tuam fœcundasti: concede propitius, ita nos eorum consociari fletibus, ut perfruamur et gaudiis: Qui vivis et regnas cum Deo Patre.

LECTIO LIBRI SAPIENTIÆ. ECCLI. XXXXIV.

Laudemus viros gloriosos, et parentes nostros in generatione sua. Multam gloriam fecit Dominus magnificentia sua a sæculo. Dominantes in potestatibus suis, homines magni virtute et prudentia sua prædíti, nuntiantes in prophetis dignitatem prophetarum, et imperantes præsenti populo, et virtute prudentiæ populis sanctissima verba. In peritia sua requirentes modos musicos, et narrantes carmina scripturarum. Homines divites in virtute, pulchritudinis studium habentes: pacificantes in domibus suis. Omnes isti in generationibus gentis suæ gloriam adepti sunt, et in diebus suis habentur in laudibus. Qui de illis nati sunt, reliquerunt nomen narrandi laudes eorum. Et sunt quorum non est memoria; petierunt quasi qui non fuerint: et nati sunt, quasi non nati, et filii ipsorum cum ipsis. Sed illi viri misericordiæ sunt, quorum pietates non defuerunt. Cum semine eorum permanent bona, hæreditas sancta nepotes eorum, et in testamentis stetit semen eorum: et filii eorum propter illos usque in æternum manent: semen eorum et gloria eorum non derelinquetur. Corpora ipsorum in pace sepulta sunt, et nomen eorum vivit in generationem et generationem. Sapientiam ipsorum narrent populi, et laudem eorum nuntiet Ecclesia.

Graduale. Isai. lxv. Electi mei non laborabunt frustra, neque germinabunt in conturbatione: quia semen benedictorum Domini est, et nepotes eorum cumeis.

V. Eccli. xxxxiv. Corpora ipsorum in pace sepulta sunt, et nomen eorum vivit in generationem et generationem.

Alleluja, alleluja.

V. Sapientiam ipsorum narrent populi, et laudem eorum nuntiet Ecclesia. Alleluja.

Post Septuagesimam, omissis ALLELUJA, *et V. sequenti, dicitur:*

Tractus. Ps. cxxv. Qui seminant in lacrimis, in exsultatione metent.

V. Euntes ibant et flebant, mittentes semina sua. V. Venientes autem venient cum exsultatione, portantes manipulos suos.

Tempore Paschali omittitur Graduale, et ejus loco dicitur: ALLELUJA ALLELUJA.

V. Eccli. xxxxiv. Sapientiam ipsorum narrent populi, et laudem eorum nuntiet Ecclesia. Alleluja.

V. Ps. xxxvi. Non derelinquet Dominus sanctos suos: in æternum conservabuntur. Alleluja.

EVANGEL. *Ecce nos reliquimus, ex com. pro Abbat.*

Offertorium. Isai. 56. Adducam eos in montem sanctum meum, et lætificabo eos in domo orationis meæ: holocausta eorum, et victimæ eorum placebunt mihi super altare meum.

SECRETA.

Accipe, quæsumus Domine, hostias quas tibi offerimus: et præsta ut, intercedentibus Sanctis tuis, libera tibi mente serviamus, Perdolentis Virginis Genitricis Filii tui amore inflammemur. Per eundem Dominum.

Communio. Joan. xv. Ego vos elegi de mundo, ut eatis, et fructum afferatis: et fructus vester maneat.

POSTCOMMUNIO.

Cœlestibus refecti mysteriis te, Domine, deprecamur: ut quorum festa percolimus imitantes exempla, juxta Crucem Jesu cum Maria Matre ejus fideliter adstemus, et ejusdem redemptionis fructum percipere mereamur. Per eundem Dominum nostrum.

PRO MARTYROLOGIO ROM.

Tertio Idus Februarii.

Etruriæ in Monte Senario Sanctorum Septem Fundatorum Ordinis Servorum Beatæ Mariæ Virginis, qui post asperrimum vitæ genus, meritis et prodigiis clari, pretiosam in

Domino mortem obierunt. Quos autem in vita unus veræ fraternitatis spiritus sociavit et indivisa post obitum populi veneratio prosecuta est, Leo decimus tertius una pariter Sanctorum fastis accensuit.

EX S. CONGREGATIONE INDULGENTIARUM.

Indulgentia pro oratione a clericis in sacris constitutis recitanda.

ORATIO.

Domine Jesu Christe, sponse animæ meæ, deliciæ cordis mei, imo cor meum et anima mea, ante conspectum tuum genibus me provolvo, ac maximo animi ardore te oro atque obtestor, ut mihi des servare fidem a me Tibi solemniter datam in receptione Subdiaconatus. Ideo, o dulcissime Jesu, abnegem omnem impietatem, sim semper alienus a carnalibus desideriis et terrenis concupiscentiis, quæ militant adversus animam meam, et castitatem, te adjuvante, intemerate servem.

O Sanctissima et Immaculata Maria, virgo virginum et mater amantissima, munda in dies cor meum et animam meam, impetra mihi timorem Domini et singularem mei diffidentiam.

Sancte Joseph, custos virginitatis Mariæ, custodi animam meam ab omni peccato.

Omnes sanctæ virgines, divinum agnum quocunque sequentes, estote mei peccatoris semper solicitæ, ne cogitatione, verbo, aut opere delinquam et a castissimo corde Jesu unquam discedam. Amen.

SS. D. N. Leo Papa XIII in audientia habita die 16 Martii 1889 ab infrascripto Secretario S. Congregationis Indulgentiis Sacrisque Reliquiis præpositæ, omnibus, de quibus in præcibus, corde saltem contrito ac devote recitantibus propositam orationem Indulgentiam centum dierum, defunctis quoque applicabilem, semel in die lucrandam, *benigne concessit. Præsenti in perpe-*

tuum valituro, absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

Datum Romæ ex Secretaria ejusd. S. C. die 16 Martii 1889.

✠ C. Card. Cristofori, *Præfectus.*

Alexander Episcopus Oensis, *Secretarius.*

LIBRARY TABLE.

REVUE DE L'ART CHRETIEN. Lille (Brouwer et Cie.) Tome VII, 4me. livr.

What a magnificent spirit of honorable purpose and faith there breathes out of the address to the readers of this "Revue" at the conclusion of its seventh year. Nothing of cant, no self-quotation, nothing of the brave weakness that waits for the popular intonation to shape its songs and prophecies to the reading public. Canon Corblet started out with the high purpose of securing for Christian art its honored place in France; to direct towards it the aspirations of those who seek a loftier ideal than that which the study of the antique and of nature can inspire. And a faithful coterie of noble-minded artists have since then devoted their efforts to make known and appreciated those monuments of genius whch arose out of the vivifying spirit of faith and the teaching of Christ. The "Révue" not merely reproduced the old specimens of archæology and ecclesiastical art, but it constituted itself the defender and guardian of the purity of contemporary art against the materialistic tendency which appeals without disguise to sensualism. Beautiful and attractive in form, the publication is not merely a lecturer, but a teacher of art. Having succeeded by strict adherence to its principles in establishing itself among those who could recognize its value, the publishers, with that rare spirit of generosity which one hardly meets with outside of Catholic France, devote the gain to the propagation of Christian art, by making the Quarterly a Bi-monthly Review, without any change in price, and without detracting from any of its former excellent features. We

wish it *entrée* among those of our clergy who could profit by its reading, for it seems not to have any circulation in this country at present. As we have no space to dwell on any of the articles in the current number, we give the contents, whence an idea of the scope of the publication may be gathered —Les épées d'honneur distribuées par les papes pendant les xiv, xv, xvi siècles (premier article), par Eug. Muntz.—L' Etendard de la Ste. Ligue à la bataille de Lépante, par C. Fernandez Duro.—Miniatures de François Clouet au trésor imperial de Vienne, par F. Mazerolle. —Un Missel de Marmoutiers du xi siècle, par L. A. Bosseboeuf.—Etudes d'anaglyptique sacrée (premier art.), par l'abbé Ch. Didelot. — Les tapisseries des églises de Paris, par Jules Guiffrey.—Les statuaires, à Rome, par Mgr. X. Barbier de Montault.—L'art à Amiens vers la fin du moyen âge dans ses rapports avec l'école flamande primitive (premier art.) par C. Dechaisnes.—Mélanges.—Travaux des Sociétés Savantes.—Bibliographie.—Periodiques. -- Index bibliographique.—Chronique. —Questions et Reponses.—(Planches et Vignettes).

LITERARISCHE RUNDSCHAU, Freiburg, No. 12.

Dr. Gutberlet defends with excellent tact and some humor the school of the so-called Neo-scholastics against the *furor antithomisticus* of an anonymous writer, Julius I. He shows that the latter is only partially familiar with the writings of such men as Kleutgen, Stoeckl, Schneider, etc., whom he undertakes to criticise. The author of the brochure *Was sollen wir glauben* barely escapes the charge of stating heresy on the subject of Transubstantiation, by being permitted to be obscure in the use of his terms, since he does not profess to be a philosopher, but styles himself "a country parson." There is also a critique from the indefatigable Bellesheim of *Ireland and the Anglo-Norman Church,* by Prof. Stokes. The book is said to be a well-drawn and more than usually fair review of the Irish Church from 1170-1509. The same critic reviews *The Holy Scriptures in Ireland One Thousand Years Ago.* Selections from the Würtzburg glosses. Transl. by Rev. Thomas Olden, vicar of Ballyclough—Dublin: Hodges.—Students of Assyriology will be glad to have their attention drawn to Fred. Delitzsch' Assyrian grammar, which is the most complete analysis of that mysterious tongue yet attempted. Reuther (Berlin) also publishes a library of all the cuneiform writings, comprising a full collection of Assyrian and Babylonic texts with Latin transcription and literal translation (German). The first part, containing the historic

texts of the old Assyrian reign, has already appeared. The rest follow in chronological order.

EPHEMERIDES LITURGICAE. Roma. No. 12.

The number opens with a Congratulatory letter of the Cardinal-Vicar of Rome to Fr. Mancini, Editor of the Ephemerides, in which he sets forth the importance of the labor undertaken by the projectors of the publication, in order to bring about a uniform practice in liturgical discipline. The Holy Father has also expressed his high satisfaction with the work done by the Congregation of the Mission, under whose patronage it appears. Although the Ephemerides are not, strictly speaking, the authoritative interpreters in liturgical matters, they nevertheless discuss on scientific grounds the doubts proposed, and if necessary refer them for final solution to the respective S. Congregations, with whom the right of decision properly belongs. The present issue contains among other things an able plea by Dr. Piacenza in favor of having the feast of St. Joseph, Patron of the Universal Church, raised to a Dupl. I cl. *cum Octava*. It appears not unlikely that the argument will take effect.

BOOK REVIEW.

ANTONII BALLERINI, E SOC. JESU, OPUS THEOLOGICUM MORALE in Busenbaum, Medullam Absolvit et Edidit Dominicus Palmieri ex eadem Soc. Vol. I., tractatus continens generales.—De actibus humanis.—De conscientia—De legibus—De peccatis, cum duabus appendicibus. 8°, pp. lxxxvi, 687. Prati, ex officini libraria Giacchetti, Fil et C. 1889.

In his lectures at the Roman College Fr. Ballerini was wont to use as a text the Moral Theology of Busenbaum. The brevity, clearness, close logical connection of conclusion with principle, above all, the absence of anything savoring of the Jansenistic spirit in the Medulla, commended it to his theological temper. It was his intention to fashion his notes into a complete treatise, but death came ere he could carry out his design. To Fr. Palmieri, at one time his pupil, and afterwards associate professor, were entrusted his MSS., with the commission of arranging and perfecting the proposed work. We have the first part of the result in the

volume before us. Busenbaum had not written on human acts (nor on the first part *de jure et justitia.*) Fr. Ballerini arranged a compendium on this subject, and it, together with the treatises by the older theologian on conscience, laws, and sin, are given in the present work, the elaborate commentary following each paragraph of the text. There were also some *lacunæ* in the author's MSS. These have been supplied by the editor, asterisks designating their source.

Fr. Ballerini is well known to students of Moral Theology by his notes to Gury's compendium. In the latter commentary we admire in him the keen critic, the erudite polemist. In the Opus Morale he appears as the Moral Theologian in the exact sense of the term. The principles of Moral Theology are divine revelation, natural, civil, ecclesiastical law, and the doctrine of men whose works prove them to have been gifted with those qualities of mind and heart which enabled them to induce from first source those truths in whose evolution the moral science as such exists. Amongst these great minds are the Fathers St. Thomas, Suarez, De Lugo, St. Alphonsus, etc. It was Fr. Ballerini's aim to draw his teaching from these pure streams. "In toto opere illud sibi constantissime proposuit, ut Theologiam Moralem ad veteres et purissimos fontes revocaret, unde profecta est, eamque idcirco exigeret secundum magisterium summorum Theologiæ luminum et præsertim S. Thomæ, cujus doctrinam qualibet in quæstione, quam S. Doctor attigit, fideliter refert." (Præf. vii). In citing his authorities, he is careful to give the context in essential fulness (and with scrupulous exactness—no small merit on such a subject—for, as Fr. Palmieri pleasantly observes —non perinde est, pro aliqua amplectenda opinione sive auctor tibi sit S. Antoninus, sive Antoine). In this respect his work is in some measure not unlike that of the great Petavius. But whilst setting forth his wealth of extrinsic argument, it is mainly because of its inherent strength, and whenever the latter quality is not cogent, its deficiency is clearly pointed out. An instance of critical sifting of authorities may be found in the author's treatment of the nature of morality, and more especially as regards the moral indifference of human acts (pp. 75, 117). Fr. Ballerini deals, of course, exhaustively with the question of probability in the body of his work, (pp. 164–229) and in the elaborate appendix, "De genuina S. Alphonsi sententia circa usum opinionis probabilis."

To illustrate his method by extracts from these closely woven portions of his work were unjust. To abridge would be to mutilate them. We

might venture on an example from his pages, on the obligation of human laws. Busenbaum's text is cited and explained. It suggests the famous question as to the existence of purely penal laws. All theologians admit such laws, when they are known to have been the object of the legislator's intention. In this case his enactments do not *per se* bind the conscience "ad vitandas transgressiones, sed obligant utique in conscientia solum ad subeundam pœnam." The criterion whereby a merely penal law may be discerned is the form of the law expressing the sanction: e. g., Qui hoc fecerit, subeat eam pœnam, etc.—custom and general opinion aid in their interpretation. "Hinc quando agitur de legibus ejusmodi, deficit regula, quam cum aliis S. Alph. proponit N. 145, ut scil. gravitatem obligationis desumamus ex pœnæ gravitate . . . . Ita gravissima est pœna captivi bellici, si fugiat; nec tamen per se tenetur non tentare fugam." The Salmanticenses, De leg. c., ii., n 53, give as an example of a penal law that which binds a sentinel, sub pœna mortis, to remain at his post. "At cum mica salis id est intelligendum. Nam tempore belli ac communis periculi nescio, an quis concessurus sit, legem custodiendi muros esse pure pœnalem."

Theologians discuss the question whether human laws (civil especially, *whose matter does not fall under the natural, the divine positive laws, etc.*) called *mixed* bind ad culpam. "Dicentur mixtæ quæ pœnam simul imponunt et præcipiunt: quod patet, si addantur verba imperium jussum, præceptum significantia."

S. Alphonsus first cites the opinion of those who, following Navarrus, deny or seem to deny the obligation ad culpam (*ad pœnam æternam et temporalem*) of these laws. He then decides against this negative opinion. "Ratio, quia nullum esset discrimen inter *legem mixtam et mere pœnalem.* Deinde frustra præcipere videtur superior, si non velit ad culpam obligare."

"Verumtamen," says Ballerini, "hæc quæstio non videtur sic generaliter in alterutram partem definienda. Ratio, quia utrique parti aliquid videtur concedendum et reipsa falso affirmaremus, nunquam in conscientia obligare has leges, si adjunctam pœnam habeant. Nam reipsa vix lex aliqua civilis sanctione caret, et sic nulla obligaret in conscientia. . . ."

There can hardly be any doubt regarding the ancient custom of interpreting certain laws as not binding in conscience. Moreover, if the measure of obligation were to be sought in the interior of the legislator, we should have to concede that this norm is often extremely uncertain,

"maxime ætate hac nostra, quando regimen civile habetur ceu omnino separatum a foro conscientiæ." [1]

"Nec pariter valde firma est ratio S. Alphonsi, petita ex formulis verborum. Nam si reipsa constaret, tunc velle conscientias ligare legislatorem, cum præceptivas formulas adhibet, has vero formas eum omittere, cum vult solum obligare ad pœnam, aliquid *forte* ea ratio concluderet. Sed cum non constet, hanc regulam a legislatoribus servari, eo ipso neque constat, quod S. Alph. supponit, pœnales a mixtis distingui per diversas illas formulas."

We must therefore look for some other norm of obligation. And in the first place it is unnecessary to recur to the intention of the legislator, for such intention may be lacking "et saltem negative se habere potest legislator, nihil scil. de hoc cogitans." Moreover, all must admit that the necessity of observing the laws required in certain circumstances by social order and the common weal is such as to give rise to moral obligation, "postulante scil. Deo, auctore naturæ et ordinis." Hence we may find a standard of obligation in the matter of the law and in the relation of its matter to the attainment of the common good—the end of the law. Herein custom may be the best interpreter, as Navarrus observes. For, if the matter and end of the law be such that the good for which the law had been promulgated may be sufficiently attained by mere penal sanction, such law, e. g., those regarding custom duties, etc., plainly is not binding ad culpam. "Et sic ex consuetudine evadent leges mere pœnales, etiamsi formulæ sint simul præceptivæ. Secus vero dicetur, si leges proxime et valde conferant ad commune bonum, ad communem quietem et ordinem."

The *Opus Morale* is evidently not a book for beginners, nor for those who wish to get a "bird's eye view" of moral science. But the student who wishes to make thorough study of its subject-matter, who is willing to analyze principles, to follow the working out of their wealth of conclusions, to compare patiently the thoughts of great minds, will find Fr. Ballerini's Opus Morale probably the clearest and most comprehensive work that has yet been published on the science of Moral Theology.

I should like here to touch upon a point which is of general interest. It frequently occurs in this country that, husband and wife having separated from each other, a doubt is raised by one party whether the other be still alive. As the priest would require sufficient testimony to

[1] On these two points Navarrus appears to rest his opinion.

prove the death of the absent party, before sanctioning a new marriage, the latter is contracted before a civil magistrate or minister. Afterwards one or both of the newly married couple come to confession. What are we to say to the guilty party? What to the other in case he or she found out only after the marriage that the first husband or wife of his accepted partner may be still alive? What if both parties were doubtful before contracting, and entered marriage with that doubt? P. Konings, in his Compendium, n. 1574, qu. 6, answers the question: "An liceat conjugibus uti matrimonio, si post nuptias initas dubium probabile de aliquo impedimento oriatur," by saying: "Affirmative, dubio *post debitam inquisitionem* perseverante et matrimonio bona, imo satis probabiliter dubia etiam fide inito. . . . *excipe* . . . b) casum dubii de morte prioris conjugis, idque, ut S. Alph. VI., n. 904, 906, contra alios docet, sive nuptiæ sint initæ cum *bona fide* sive cum dubia fide" . . . Here is a difficulty. Dubitans de morte prioris conjugis ergo nunquam nec etiam casu quo dubium exortum sit post nuptias bona fide celebratas posset petere, reddere autem tantum si altera pars in bona fide petat —casus admodum rarus! But let us carefully compare the teaching of St. Alphonsus in the passages cited and see what Aertnys says. The latter asks (pag. 102, n. 30): An dubius de valore matrimonii possit petere debitum, si adhibita diligentia dubium vinci non potest? He answers: 1. Si matrimonium bona fide contractum fuit, communissime et probabilissime affirmatur. He makes no limitation as regards a dubium exoriens circa mortem prioris conjugis. Nor does St. Alphonsus restrict his opinion here (n. 904), as we should have expected him to do if he had intended to deny the jus petendi on account of a dubium superveniens de morte prioris conjugis to the party who entered matrimony bona fide; for it is of this dubium that St. Thomas speaks when he maintains the opposite opinion. It may be objected here that in the above passage (n. 906) he says expressly: sive nuptiæ initæ sint cum *bona fide*, sive, etc. Very true. But the bona fides does not of necessity exclude the dubium ante nuptias. Experience teaches (and Lehmkuhl cites Lacroix in favor of the same, n. 844) that a person may have doubts about the death of a former husband or wife and still enter marriage "bona fide . . . Dubitans ex probabilibus argumentis utique aliquando potest bona fide nuptias celebrare, scil. ignorans majorem certitudinem ad hoc requiri." (Lehmk. loc. cit.) There is no doubt, then, that the text of P. Konings in this place needs correction in the sense of P.

Aertnys' interpretation. And the able successor of the former, P. Kuper, whom death has also recently taken from us, remarks this fact in a note in the seventh edition of P. Konings' Compendium, of which he became the editor.

2. Si matrimonium mala fide, i. e., cum dubio de morte prioris conjugis initum est, tum pars dubia et manens dubia non potest petere, quia tunc prævalet jus prioris matrimonii. (Aertnys, loc. cit.) Ergo si uterque ita matrimonium init, neuter potest petere. This will serve to elucidate the matter for those who may be in doubt. I would suggest, however, that, in order to present the text of St. Alphonsus at n. 906 in a just light, the thesis might have been stated somewhat differently from P. Aertnys' manner. It would have been more to the point to put it in this form: Si matrimonium cum dubio stricto antecedente, etsi forsan cum bona fide apud nuptias, initum est, tum . . .etc.—We may aptly conclude this critique of P. Aertnys' excellent fascicle by repeating the words of P. Lehmkuhl (Theol. Mor., Ed. 4, vol. II., p. 795), who speaks of Aertnys' *Theologia Moralis* in the following appreciative terms: "Opusculum omnino lucide et moderate compositum, dignum est, quod cum magna laude commemoretur."

J. P.

THE RESPECTIVE RIGHTS AND DUTIES OF FAMILY, STATE AND CHURCH IN REGARD TO EDUCATION. By Rev. James Conway, S.J. Second Edition. New York & Cincinn.: Fr. Pustet & Co. 1890.

This brochure has been highly recommended by competent critics, and that must be gratifying to the author. But good thoughts and sound views on so important a subject, put into this form, do not fulfil their mission by receiving the meed of praise due to the ability and industry of a conscientious author. If we are alive to our needs, and would remedy them speedily, and save ourselves much mutual misunderstanding and jarring, then pamphlets like this are our weapons. We agree that we have no time to read books, and the papers fail to satisfy us on the subject, as they deal with facts rather than with principles. Hence we would say, read an essay like this, read it again; there is time enough in the waiting room or on the railway; read it with a friend and exchange thoughts of a practical character, which will make the thoughts an action; have it read to the young men in their literary gatherings; spread it

broadcast among intelligent and reading people, for this is disseminating true views of education and liberty. Then we may enter society and find that our Catholic laity have correct views of the state of the question, and will readily prepare the way for and help in our efforts to raise schools, not by driving our people into them, as has been said we do, but by making them conscious of their rights and duties, and anxious to obtain the privileges of a Catholic education. It is a sad fact that men like the Hon. Zachary Montgomery should have been struggling for years, single-handed and—we are not exaggerating or guessing—with no greater opposition than that which has come to him from the want of understanding on the part of those whom his noble efforts were designed to benefit first and foremost. There is no better method of righting our position than that of spreading constantly and everywhere by means of brochures the principles that underlie the burning questions of the day. These include not only the topics of school, of labor, of temperance, but also the everlasting falsehoods manufactured by anti-Catholic bigotry, which is hydra-headed, and will not—alas! cannot die.

THE SPANISH INQUISITION. By Rt. Rev. Joseph Dwenger, D. D., Bishop of Fort Wayne. New York, Cincinn., Chicago: Benziger Bros. 1890.

Although the subject of the Inquisition has a somewhat trite sound about it, its discussion, with a view of keeping the historic facts in the case before the reading public, can never be superfluous as long as anti-Catholic prejudice continues periodically to revive an error and a slander which has, unfortunately, received support from writers who hold high rank as literary historians. We would not abuse Prescott, though he does great injury to us by his want of just discrimination in a matter which, we cannot deny it, has something of the air and gesture of truth, as against the Church, about it. He did not, after all, mean to pose as the critical historian, which rôle Mr. Henry Charles Lea has lately chosen to impersonate. The latter, being professionally in the way of books, had the fortune, good or ill, to gather much printed matter on this as on other subjects. From the endless variety of things said about the Spanish Inquisition by different men in different languages, he makes a judicious choice, places the names which he calls original sources, together with frequent citations in foreign tongues, at the bottom, corresponds with some gentlemen abroad who must send him something

from the "archives" which has never appeared in print before, suggests here and there that he really admires the old Latin Church, about which he knows so much, and—behold, the newspaper critics, who are wise in their generation, hail the advent of a new work printed by a very respectable firm, and coming from a scholar equally erudite and impartial. Alas, what tragedies the world enacts with cap and bell, and all to save its bit of earthly vanity! Mr. Lea's work is a sham and a libel. Nevertheless, our school-book-makers, the essayists, the novelists, and the so-called well-read Salon people will copy after this pattern and pass off the counterfeit of all real worth, because they know no better, and sometimes Catholics have no answer to make to the charge so lightly preferred against their Church and faith because not enough of correction is put in their way. For this reason books, and especially pamphlets of the kind before us, are exceedingly useful, if they contain no over-statements of fact. In some cases we may be perfectly sure, from our knowledge of the methods which faith suggests and the Church invariably makes use of, that certin things are true, yet we could not prove them to those who are outside of Catholic influence, because the material facts to establish a legal proof happen to be missing. Under such circumstances we think it wise to withhold them, or else to state them merely for what they are worth. There are a few such facts connected with the history of the Inquisition.—We recommend the reading of this pamphlet, and would suggest similar ones from equally competent hands to expose other oft-refuted yet never discredited historic falsehoods making against the Catholic Church.

FASCICULUS THEOLOGIÆ MORALIS tractans I. de occasionariis et recidivis. II. de usu matrimonii, juxta doctrinam S. Alphonsi de Ligorio, Doctoris Ecclesiæ, Auctore Jos. Aertnys, C. SS. R., Theologiæ moralis et S. Liturgiæ professore. Editio quarta.—Tornaci: Casterman, 1888. (pag. 118.)

Father Aertnys has held the chair of moral theology at the College of the Redemptorist Fathers in Wittem (Holland) for over twenty-five years. He published the above two tracts first in 1881, but they were subsequently incorporated in the "Theologia Moralis" by the same author (Casterman, Tournai, 1886), which latter work was highly and universally recommended by theologians through the press, both in Europe and America. This speaks sufficiently of the worth of the two tracts, which

have passed through four editions, separately printed because of their extreme importance to the practical theologian.

Of the subject treated in the first tract, St. Alphonsus (Praxis Conf., n. 63.) speaks as follows: "Maxima confessarii cura debet esse se bene gerendi cum iis, qui sunt in proxima occasione peccandi aut in vitiis consuetudinarii aut recidivi. Hi sunt duo scopuli in quos major confessariorum pars impetunt et deficiunt." Our author contents himself to lay down in a clear and well-defined manner the principles of St. Alphonsus, without entering into the old controversy as to their interpretation. He is satisfied with the sentence of Leo XIII, who says: "Tutam plane præbet normam quam conscientiæ moderatores sequantur." (Leo XIII, 28 Aug., 1879. Cf. Acta S. Sedis, XII., pag. 273.) Moreover, the Jesuit Father Desjardins, who undertook to examine the question in detail, has stated his decided opinion that the doctrine of St. Alphonsus regarding *Recidivi* differs only apparently and not in reality from that of the older theologians (Cf. Katholick, Bd. LVI., pag. 613, where the Revue des Sciences Ecclésiastiques is cited). Hence the opinion that the teaching of St. Alphonsus in this matter savors of rigorism and can find no just application in our own day is wholly unwarranted, as Berardi in his "De recidivis et occasionariis" (Ed. 2, Faventiæ, 1877, Introd. n. 3.) rightly remarks. Fr. Aertnys has taken advantage of this eminently practical and timely work of Berardi, and hence it cannot be said to be inapplicable to our conditions, which hardly differ from those of Holland.

The second tract touches a subject in regard to the treatment of which our moral theologians have been much criticised by Jansenists old and new, and St. Alphonsus is made to be a sharer in the general condemnation. Every one conversant with the requirements of the care of souls knows how necessary it is that this matter de usu matrimonii be studied, and that in doing so the latest results of physiological science should be taken into consideration. P. Aertnys not only brings the explicit teaching of St. Alphonsus well and logically arranged, but also takes note of whatever useful light modern research has thrown upon the subject. He cites the decisions of the S. Pœnitentiaria which have reference to the matter. He makes use of the best possible authorities on the subject, such as Capellmann, the well known "Disputationes physiologico-theologicæ" by A. E. (Alph. Eschbach, Rome?) Parisiis 1884, the Casus conscientiæ of Paul Villada, S. J., Paris, 1887, etc. The answer "Negative" of the S. Office, Feb. 3, 1887, to the question, "An ma-

trimonium mulieris per utriusque ovarii excisi defectum sterilis effecta, sit impediendum ?" is cited on page 99 to settle a doubt which is becoming daily more practical. The matter was treated in extenso some years ago in the Nouv. Revue Théologique, Vol. XVII., pag. 304, to which we would refer the interested reader. The question "quoad matrimonium exciso utero mulieris," as it occurs in the operatio Porro, is not mentioned by P. Aertnys, but the answer is self-evident and, according to the above mentioned decision, also "negative." (Cf. Lehmkuhl, II., n. 835, ad 4.)

On the same page (n. 25) we read: "Conjux obstrictus voto castitatis non potest petere debitum; debet tamen reddere." The question naturally rises: "Si tamen petit, quid tum? teneturne alter reddere ?" The answer is found on page 105, n. 34, viz., "alter potest et debet reddere, præmissa correctione fraterna, si profutura speretur. Ita ex sententia probabiliori." Here, it seems to us, P. Aertnys might have also given the contrary opinion, which St. Alphonsus, VI., n. 944, expressly cites as probabilis, and which would serve to extend the range of freedom, advantageous under the circumstances. It may be that the author did not consider the opinion as cited by the Saint in the light of solide probabilis, because in his "Homo Apostolicus" (tr. 18, n. 46) St. Alphonsus says: "prima sententia cum Pontio, La Croix et aliis paucis tenet, non licere ei reddere. . . . sed communis et probabilior sententia docet, posse et teneri ad reddendum, quia vovens retinet jus ad petendum. Upon comparing the last edition of the large opus of St. Alphonsus with the second I find that no change has been made in the passage referred to (n. 944), and that the final decision of the Saint on this point must be looked for in his "Homo Apostolicus," which appeared later. In the Monitum, which he placed before his Theologia Moralis, the holy doctor says: "Quando unam ex sententiis probabiliorem appello, nullo judicio dato de probabilitate alterius. . . . non propterea intelligo eam probabilem dicere, sed judicio prudentiorum remittere." Hence it is evident with what thorough care P. Aertnys has studied and prepared this tract, giving here the true teaching only of the holy Doctor. P. Lehmkuhl does not mention the second opinion given in the Moral Theology of St. Alphonsus, and appears to endorse the one mentioned as probabilior as the only correct one (Cf. Lehmkuhl, II. n., 854).

A LUCKY FAMILY and Don't you wish you knew us. By Marion J. Brunowe, Author of "Seven of us." A. Riffarth. 1889.

These stories are told in a happy style and with a vivid realization of